The Relief Society Magazine

VOL. 34 NO. 9 Lessons for December SEPTEMBER 1947

THE RELIEF SOCIETY MAGAZINE

Monthly publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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THE RELIEF SOCIETY MAGAZINE

VOL. 34, NO. 9 SEPTEMBER 1947

WITHIN THESE CADENCES

(The drafting of the Constitution of the United States was completed one hundred sixty years ago this September.)

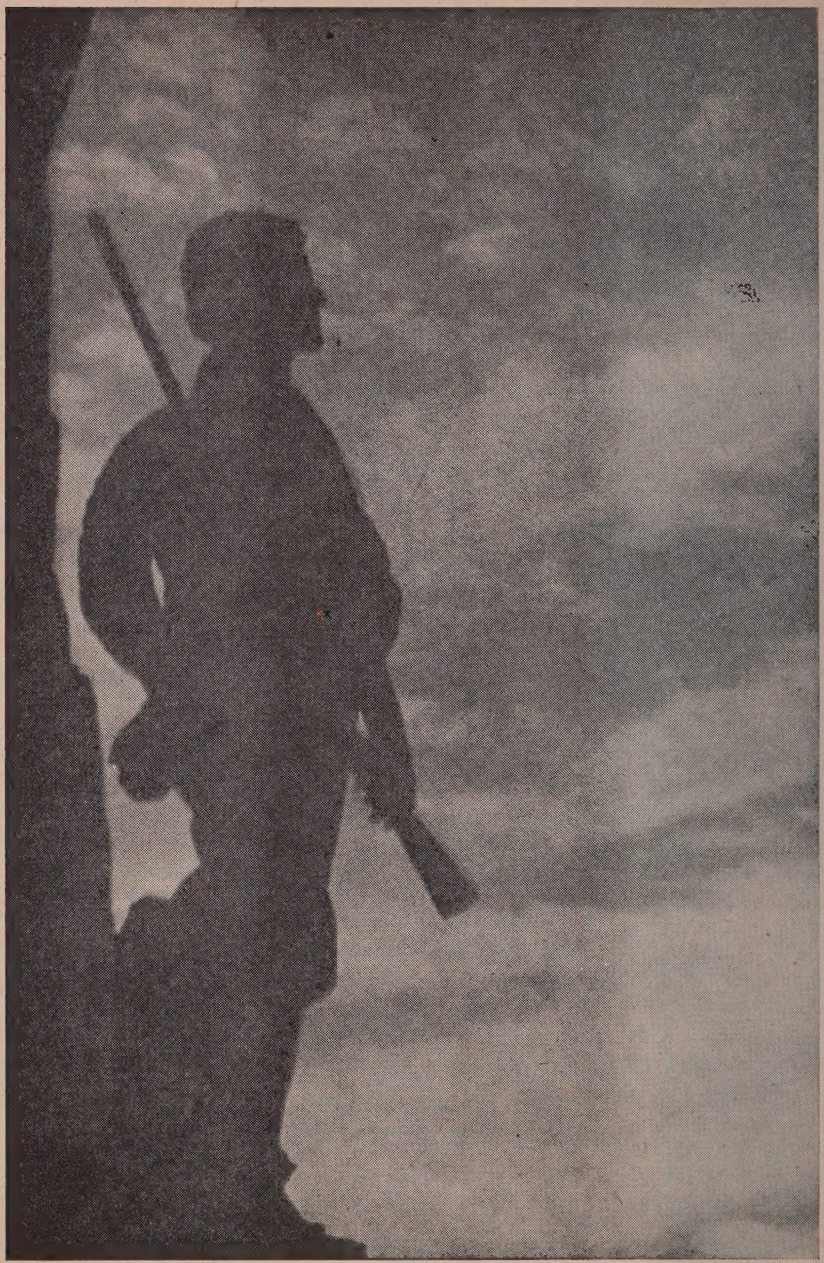
Alice Morrey Bailey

These are simple words that all may read—
A land's majestic law, a free man's creed
Supreme in power and liberty, distilled
From patriot's blood that flowed at York, and spilled
At Brandywine. The warning hoofs yet beat
On Concord's roads; still sounds the fiery heat
Of orators within these cadences.

Here God-given rights, the premises
Of man, are prime—his right of speech
And worship, to assemble, to impeach.
None is slave, and none of titled note,
He stands secure in ownership. In secret vote
His is the right of choice, and he may rise
Above his lot in birth by enterprise.

His laws of life and trade are just and fair,
Bound in this document of answered prayer.
The sovereign states are one beneath its arch;
Behind these deathless words, the people march.

The Cover: "Reflections"—Photograph taken in Manti National Forest, Utah, by Grace T. Kirton.



Photograph by Willard Luce

"THE SOLDIER"—MORMON BATTALION MONUMENT
Gilbert Riswold, Sculptor
Utah State Capitol Grounds, Salt Lake City, Utah

New England and the Church

Elder William H. Reeder, Jr.
Former President, New England Mission

IN the heart of old downtown Boston stands historic Faneuil Hall—a gift, in 1742, to his fellow citizens by a patriotic and public spirited immigrant who had come to Boston and done well. It is a huge square building with market stalls occupying the first floor and all above it being devoted to use as a public auditorium in which there is a gallery. The hall is never rented, but is dedicated to the use forever "by the people whenever they wish to meet together to discuss public affairs." It is called the "cradle of American liberty." "Here were held some of the most momentous early meetings, including that which, several years before Lexington and Bunker Hill, stated the rights of America so plainly and imperatively as always to be held by the British to mark the real beginning of the Revolution (Shackleton, *The Book of Boston*, page 135).

On the walls of the auditorium hang two notable paintings, one by Gilbert Stuart, representing General George Washington about to mount his horse at Dorchester Heights in the siege of Boston, which resulted in its capture—the first major victory of the American Army against Britain; the other picturing Daniel Webster in the Senate of the United States during his celebrated reply to Senator Hayne. There have been many fiery orations in this famous old hall, but these pictures are symbolic of two of the most important events and achievements in American history, namely: "Down with Tyranny," and "Liberty and Union Forever." Faneuil Hall is preserved and held in most sacred memory by the liberty-loving people of our country. Truly, the inspiration for liberty and union are found there.

New England was founded by the Pilgrims and others who were seeking freedom, including freedom to worship God in their own way. They left persecution, and suffered trials and tribulations, and in it all displayed a conquering fortitude. Against great odds they established themselves on inhospitable shores, on rough and rocky lands surrounded by hostile Indians.

They developed sturdy bodies, stern minds, and indomitable wills. The best the land afforded was wrested from it for their subsistence and comfort. Others came after them to enjoy grants which were liberally given by the Crown of England. The population increased and, spiderweb-like, the people spread the circle of new ventures in all the country roundabout them.

Those Pilgrims were so jealous of their own freedom that they became puritanical and intolerant of all who were courageous enough to differ with them. Many decried and defied the iron fist of those who, by self-righteous force, sought to impose their will upon the group. The erstwhile persecuted became the persecutors.

Roger Williams was one who would not bend his will to theirs,

Photograph by William H. Reeder, Jr.

FANEUIL HALL—CRADLE OF LIBERTY, BOSTON, MASSACHUSETTS

and who preached a new doctrine. He had left England because of his views, and would not abandon them in New England. Said he: "Civil places of trust and credit need not be monopolized into the hands of Church members (who sometimes are not fitted for them) and all others deprived and despoiled of their natural and civil rights of liberty. I affirm there was never a civil state in the world that ever did or ever shall make good work of it, with a civil sword in spiritual matters. Hence I affirm it lamentably to be against the Testimony of Jesus Christ, for the civil state to impose upon the souls of the people, a religion, a worship, a ministry, oaths (In religion and civil affairs) tithes. . . .

"Instead," he proclaimed, the state should give "free and absolute permission of conscience to all men in what is merely spiritual" (James Ernst, *Rodger Williams*, pages 95 96).

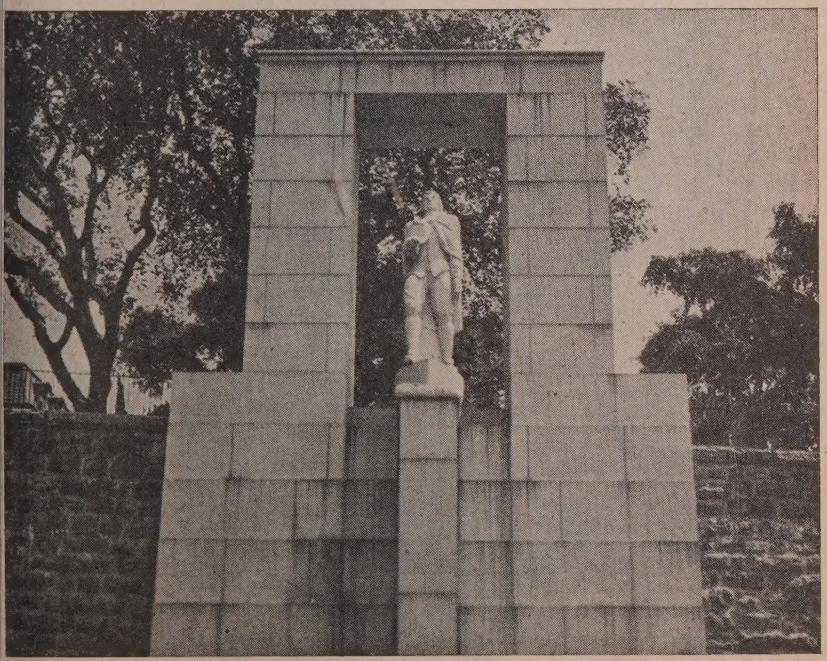
The assumption of civil authority by ecclesiastics was thus declared to be wrong. This bold challenge was accepted by a government that was both Church and State. Refusing to recant, Roger Williams was banished from the Massachusetts Colony on pain of death if he returned. He founded Providence upon the basis that the people are the sovereigns and civil officers are their servants, and he continued to preach the separation of Church and State. He took part in the establishment of a new and liberal church with laymen as ministers, for "The hireling minister is none of Christ's" (Ernst page 159).

As his colony grew, he acquired additional territory by purchase from the Indians and a charter from the

king, thus establishing Rhode Island. Because of his fair dealing and friendliness with the natives, he lived to intercede with them in behalf of the Massachusetts Bay Colony which had banished him.

In Rhode Island the inhabitants could establish any religion and worship as they pleased. Those who were unhappy elsewhere in the colonies were welcomed by Roger Williams. Even the Hebrews came, and the first Jewish synagogue in America was built in Newport and may still be seen. Of the new Baptist Church, which came into being in Providence, Roger Williams said: "Their baptism could not be right, because it was not administered by an apostle." To him there was no real church on earth, "till God shall stir up himself or some other new apostle to recover and restore all ordinances and churches of Christ out of the ruins of the Anti-Christian Apostate" (Ernst, page 207).

Roger Williams, the New England "Fire Brand," as he is called, continued to write pamphlets in America and in England and to preach his doctrines of freedom; and out of these were born new ideas. James Ernst summarizes the beliefs and the accomplishments of Roger Williams, as follows: "The civil state founded by Rodger Williams was a democratic federal commonwealth. His doctrines of state are people's sovereignty and rights of men: government by consent of the people



Photograph by William H. Reeder, Jr.

ROGER WILLIAMS MONUMENT, PROVIDENCE, RHODE ISLAND

with a written social compact giving only limited powers to civil government . . . . the natural and civil right of man to liberty of conscience and worship, and freedom of press, speech, debates, and associations. . . . Jefferson in his Declaration of Independence has not added anything to the revolutionary doctrine proclaimed by Rodger Williams."

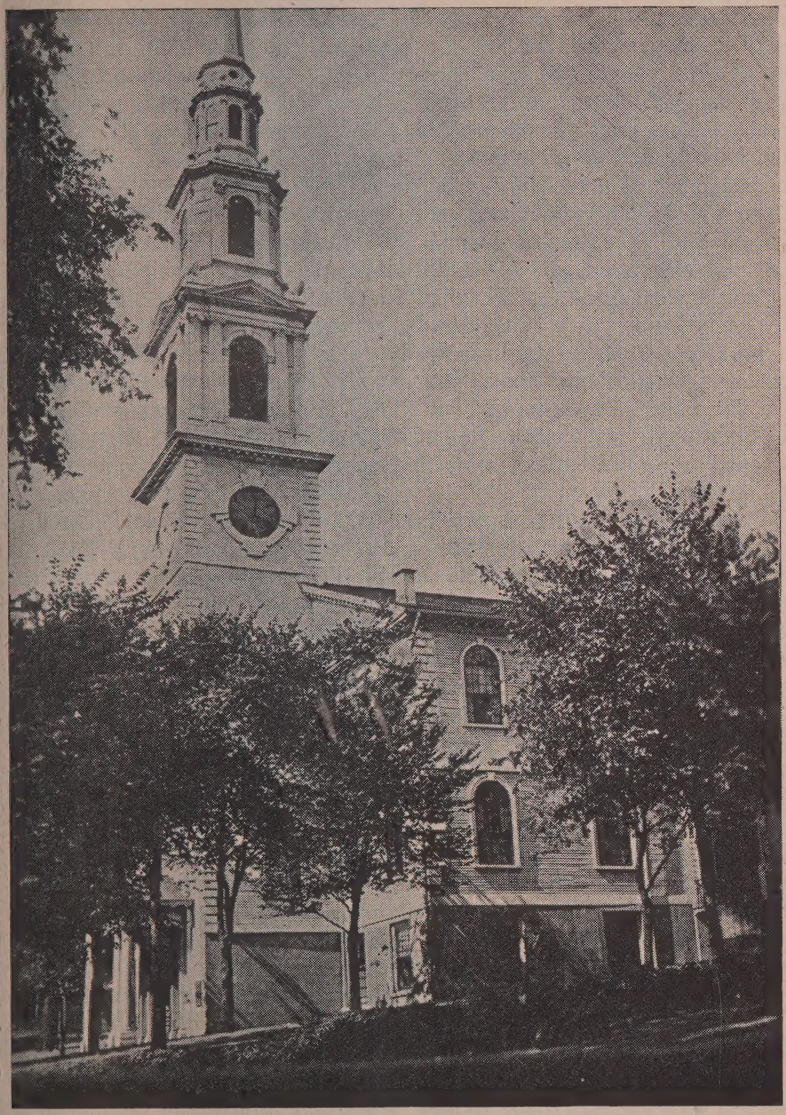
NEW England has a rock-bound coast. It is equally true that all of the six states of New England are underlaid with a bed of solid rock. The average depth of soil, it is said, is about six inches. The general terrain is hilly and mountainous. In the valleys, where the soil is deepest, are to be found farms, none of large area, and grazing lands which support numerous dairy herds. Precipitation is almost excessive, resulting in the land being luxuriantly covered with trees, shrubs, and grasses. There are no barren spots; even the cracks and crevasses in the rocks contain sufficient soil to sustain foliage. In the summertime it is green everywhere, as far as the eye can reach, interspersed with clean villages and prosperous cities. It is beautiful to behold.

Everywhere, abundant streams run from the highlands to the sea. In their descent, numerous waterfalls and rapids are formed, which provide water power for mills and factories. A large percentage of the people of New England depend upon these industrial plants for livelihood, either as owners or workers. One sees factories on every hand where nationally advertised articles and goods are made. These articles range through the whole gamut of manufactures, from huge machines to needles and thread.

The New Englander was frugal, thrifty, and resourceful—he had to be. It was certain and natural, therefore, that a restless search for better fields and opportunities should develop early in the settlement of New England. It was natural, too, that the stress and strains of life should accompany these people as they reached out for something better. The concepts which had become imbedded in their characters followed them from colony to new colony, and from New England to territories lying in the West. They were a sturdy people, accustomed to winning their way and willing to do so.

The conflict of ideas in the days of Roger Williams made deep and lasting impressions upon the colonists, were transmitted to their descendants, and were carried by the emigrants into the West. They had definite ideas of right and wrong in social life and in government organization and administration. They had minds of their own, and they were not backward in expressing them; and when the time came to fight against the mother country for their conception of freedom, they were unafraid, for their heads were clear and their hearts courageous. Their descendants, as they moved elsewhere, were proud of their New England fathers.

When Washington came to Cambridge to take command of the Continental Army, his mind was fixed, and he found men's minds everywhere set upon the great ideas and ideals that had become a part of the very beings of the people. There were numerous patriots, such as Hancock, Adams, Jefferson, and Hamil-



Photograph by William H. Reeder, Jr.

THE ROGER WILLIAMS CHURCH, PROVIDENCE, RHODE ISLAND

ton, over the length and breadth of the land.

The "shot heard round the world" was fired in Concord, but the powder for its discharge had been igniting for years. The force and the purposes of these early Americans and their will to accomplish them were irresistible. To succeed and establish that great "land of the free, and home of the brave" required much, and much they freely gave. They did not count the cost; they measured their success only by what they could set up as a permanent heritage for those who would come after them. The Republic they fashioned and the liberties for which they fought and bled are in our hands and must be preserved.

Washington and his compatriots were triumphant in the battle of Boston and the war for independence was won; Webster, Lincoln, and others achieved their purpose of preserving the Union so that this Nation, "conceived in liberty . . . . shall not perish from the earth." Rodger Williams had not only done a lion's share in provoking the thinking of men in his time, and subsequent times, into crystallization of ideals and principles for a free nation, but he had expressed a faith in events which that Nation, when it came into being, made possible: namely, the restoration of the Church and authority of Christ.

IS it any wonder, then, that New England, a battleground of thought, as well as armies, should have been the "seedbed" in preparation for the birth of the American Prophet? Rodger Williams' ideas of freedom and sovereignty of the people, Washington's leadership in arms, and in the establishment of the Republic, and Webster's insistence that the Union be preserved—all laid the ground for the opening of this dispensation of the gospel of Jesus Christ. The time was ripe. New England had no little share in the preparation.

The Prophet's parents and grandparents were in the thick of the conflict; they were imbued with the quest for truth, as well as for the enjoyment of freedom. The Prophet's grandfather, Asahel Smith, while living in Topsfield, Massachusetts, revolted from the orthodox and moved to Vermont. His great-grandfather, Samuel Smith, was a patriot who made a notable record in revolutionary days. They were independent and self-reliant, and they passed on to their descendant Joseph Smith the Prophet, sterling qualities of virtue. His was a fortuitous birthright that was to be propitious for a divine calling.

The Prophet Joseph Smith was born in Vermont, on December 23, 1805. What had been progressively transpiring in the years before his birth was still the center of lively and patriotic conversation in his home. The great concepts of truth which had gradually evolved and become fixed in the life and government of the people as the culmination of a primary struggle of a new Nation, were still fresh in the minds of all. Joseph saw the light of day at the right moment for the dawn of the new dispensation. Joseph's parents were impelled by circumstances and inspiration to move on! The physiography of Vermont was against them, and so, participating in the spirit of progress, and seeking something better, the family moved

into Western New York, where the soil was deep, and the prospects were better for an increasing and growing family. With the birth of the Prophet, the forces which impelled them onward were irresistible; the new dispensation was inaugurated. The fertile field for its establishment and development was in the West, and thence they made their way.

Contemporaneously with the birth of the Prophet, here and there all over New England, men and women were being born who were to share in the establishment of the new dispensation and to become stalwarts in its behalf.

Brigham Young, Oliver Cowdery, Heber C. Kimball, and Erastus Snow came out of Vermont; Wilford Woodruff from Connecticut; Eliza R. Snow from Massachusetts. There were others, but each of these made a substantial contribution to the progress of the Church; each performed a special mission that left its impression upon the work of the Lord in the establishment of his kingdom in this latter day.

As the Church grew, there were thousands who, having their roots in New England, joined the Church and remained faithful to the end. Indeed, the New England influence in the Church was a dominant one. Those qualities of thrift, frugality, resourcefulness and the restless urge for improvement were in evidence throughout the entire early history of the Church. Even New England architecture is apparent in the early homes and buildings of the saints.

In July 1844, there were a number of the leading brethren doing missionary service in New England, namely: Brigham Young, Heber C. Kimball, Wilford Woodruff, Orson Pratt, Lyman Wight, Erastus Snow, and Daniel H. Spencer. They heard that the Prophet had been martyred, but they could not believe it. Letters soon confirmed the fact. In preparation for their departure, the saints were admonished to be courageous and faithful in the hour of tribulation. Matters were put in readiness, and the missionaries left for Nauvoo in the last week of July, 1844.

In the early days of the Church New England was a fertile field for converts. There were sizable branches in New England, sufficient to attract such great missionaries for the Church as those above named. They went about preaching to the people and holding conferences with the saints. After the news of the death of the Prophet was verified, these missionaries assembled in Boston and then went to their several fields before departing for the West. The history of Peterborough, New Hampshire, says that a whole group of converts numbering "136 leading citizens" sold everything they had and moved to Nauvoo, to follow Brigham Young, who had been their pastor.

At the present time the people of New England are backward in listening to the message of our missionaries. In the six New England states there are approximately 1200 members. (The New England Mission comprises those states and three provinces in Eastern Canada.) The Church owns eight beautiful pieces of property in excellent localities, seven of which are used as chapels, and one as the mission office and home. The members are generally enthusiastic about their religion and are very hopeful that great progress will be made in the future.

Always a Frontier

Christie Lund Coles

SOPHRONIA tried for the third time to thread the needle. For the third time the slim point of thread missed the small, mocking eye. Her hand trembled; it was no use. She laid it down on the table near the billowy white tulle she had been sewing, put her hand over her eyes, pressing hard, trying to shut out her weariness and the innumerable things that she had to do.

Maisa's dress must be finished for the dress rehearsal of the pageant tomorrow night; her own radio talk on the frontier woman must be made letter perfect (she had barely started it); John's suit must be taken to the tailor; his shirts and Tom's must be done up. She had promised Tom she would go with him to see a used car he wanted to buy. There was the cake to bake for the bazaar Wednesday, and guests coming for over the Twenty-fourth. And . . . oh, but there was the telephone again. Something jerked inside of her. If it rang once more . . . just once, she would scream.

As she walked toward the telephone she knew why it had been so difficult to finish her speech. It was hard to feel pity or understanding for the pioneer woman who had so much peace and none of the distractions and nerve-wracking worries that she herself seemed to have. Her grandmother's children had stayed safely home, no seventeen-year-old boy had wanted to race dangerously about in a convertible coupe. No daughter had rushed to this and that as the Centennial queen's attendant, admired and courted. No phone had jangled, no radio or phonograph had blared, no insistent doorbell had had to be answered.

She sighed deeply as she took the receiver from its hook, then said, "Hello," as pleasantly as possible.

She was relieved to hear her husband's deep, resonant voice saying, "Hello, Sophie? How's everything?"

"All right, I suppose," she told him, wondering what new chore he had in mind for her.

"You know," he went on, "I was just sitting here watching the people in pioneer costumes go by. I got to thinking how nice it would be to drive out and see Grandfather Storey's old place just as part of the celebration. Would you like to do that this afternoon?"

She wanted to laugh loudly, hysterically. Instead, she managed to say, "Oh, John, it would be lovely, but I really haven't time."

"It's a nice day for a picnic, Sophie, and you and I haven't had a picnic alone for a long time. Come on, let things go."

There was an almost boyish insistence in his voice, a persuasiveness that she could not resist. She thought swiftly: she could finish up the dress tonight or in the morning; she could take a pencil and paper along and might get an idea or two for her talk. She was much too on the ragged and irritable edge to do much here, anyway. It might do her good.

He was repeating, "Well, what do

you say? Shall I pick you up in half an hour?"

"Yes. Yes, do that, John dear. I'll be ready."

She hurriedly slipped into a clean print dress and went to the kitchen to make a few sandwiches, a salad, and a thermos bottle of lemonade. As she was putting a dish towel over the basket, her daughter, brown and straight, and utterly lovely, walked in.

"Hi, Mom," she greeted her mother, "what are you up to?"

"Your father and I are taking a lunch out to the old farm."

"But I was hoping you would press my white skirt while I bathed. We're playing tennis."

"It's too hot for tennis. Besides, if you want your dress finished for tomorrow night you had better do a little on the basting. You can sew as well as I can."

She didn't mean to sound abrupt, but her daughter looked at her in surprise, protesting, "But, Mother."

"There's your father now. If Tom comes in tell him to take your father's suit to the cleaners. Sure now. Goodbye, darlin'."

The girl's surprise seemed to grow as she answered, "Goodbye. Have a nice time."

AS Sophronia and her husband drove down the country road, away from the city's rush and heat, her tenseness seemed to gradually leave her. She leaned her head on the seat, sang snatches of song.

"Oh, it is beautiful out here, isn't it?" she asked. "I imagine it was fun living here."

"Not much fun I'd say, the way grandmother had it," her husband answered, "it was a hard life."

Irritation rose in her again. She wanted to protest, to say she had heard Grandmother Storey tell about it. She wanted to cry out, "I'd like to see her take just one day of mine. Just one." It was by sheer will that she was silent, that she smiled at him as he assisted her from the car.

When they had finished their lunch and rested awhile in the tall grass, her husband told her, "I think I'll walk down through the fields, see the canal where we used to swim. Want to come along?"

"No. Lying here in the shade seems too good to me. You go."

"Sure you won't be lonesome?"

She laughed, "Quite, quite sure." She was eager to have him gone that she might close her eyes, soak in the silence and the cooling air, the sound of meadow lark and blue jay. It would be so restful.

And it was. Yet, when after what seemed like hours, she looked at her watch and found that only half an hour had passed, she got up and looked around her, at the small rock house, the well set back a hundred yards or more from the house. She could still hear the little old lady who had been John's grandmother saying, "We were lucky to have a well, though I usually carried my wash water from the canal."

Sophie could see the blackened bricks still forming part of a circle where grandmother had done her washings winter and summer—for ten children, where she had boiled lye and grease to make soap. Sophie saw the long rows of deserted garden which the little lady had said were hers to weed and plant, since the menfolks had too much else to do.

Oh, it hadn't been easy. Sophie admitted that.

SHE walked into the house and shrank a little from the musty darkness of the place, the small rooms, the few, small windows, the remains of a blackened fireplace in which had been done most of the cooking. She stood in what had been the parlor, listened for a sound, a car, a step, a neighbor, but there was nothing but utter silence, deep and stark and unutterably lonely, on all sides of her. She rushed outside, looked anxiously to the west for John. There was no sight of him, so she sat down again in the tall grass and began writing a few notes for her talk.

In the distance she heard what must have been the sound of a dog, though for a moment she shuddered, fearing it might be a coyote or some wild animal stalking near, hungry and vicious. That fear, too, must have been with Grandmother Storey on nights when her husband had gone to the city for supplies, and she was alone with her helpless brood.

Another hour passed. It seemed eternities. Oh, she couldn't have borne this silence and this isolation, this being cut off from the whole world, working from dawn to dark, no music, no friends.

She saw John, then, coming through the fields. He saw her and his step hurried, he waved. Her heart leaped at the sight of him, with love, with welcome and tenderness. Just so, the woman before her had watched for her man, been eager for his coming.

She understood it all so well, now. It would never be easy for a woman and a mother. There would always be a frontier to face, to conquer, to rise above. Love was the dream—no, the reality that made it all possible, that made the past good, the future full of hope.

She could write her speech now. She could finish the dress. It would be fun to take the receiver from its hook and hear a friend say, "Hello," even to hear someone ask a favor. So good to help her children with their problems.

How proud she was to be one in the long procession of women who were indomitable and unafraid, who were so richly blessed.

She ran forward to meet her husband.

MEMORIES

Louise Sill

Apricot blossoms—his pink and white cheeks;
Autumn leaves rustling—his scurrying feet;
A rippling brook—his childish laughter!
Father, forgive my tears after
You took him home!

Silk, Cotton, and Wool Produced in Utah

Julia A. F. Lund

Former Secretary-Treasurer, Relief Society General Board

THE year 1947 brings with it a challenge! Janus-like, we stand facing both ways. It is well that it should be so, for the past always offers the key to the meaning of the present, and renews faith and courage with which to meet the future. As this message of the history of the past century is reviewed, it creates a fuller realization of the glorious heritage coming to us from our pioneer mothers and fathers. It brings great happiness to find so much in the spirit of those times with which today we can be in harmony. While history is a record of what has been achieved, it is most uninteresting unless it is illuminated by an understanding of the men and women who lived it. One writer has observed that "The Mormon people are not a religious sect—but an empire building people." Certain it is there were two dominant motives in all they did: the practice of their religion in peace; and the establishment of homes for their families where they could enjoy security and opportunities for advancement.

The three basic needs of humanity—food, shelter, and raiment—presented especially acute problems to Utah's founders. In their struggles to meet the "three existence wants," there is an eloquent but realistic picture of the glory of the commonplace. This struggle depicts the dignity of real usefulness and the good old-fashioned virtues of thrift and frugality, of resourcefulness and hospitality, of taking the long view, which required endless patience and complete self-forgetfulness.

Many examples of great courage in the face of hardship have come down to us. The farming on the plains and leaving the harvest for those who were to follow; the story of the young man from the Mormon Battalion, who, in the fall of 1847, walked every step of the way from California to Utah, carrying on his back the bushel of hard wheat seed for the next spring. No matter what the pangs of hunger might have been, that precious seed was not touched!

These are but dramatic examples of the labors and spirit and heroic sacrifices made by all the pioneers in solving the food problem. As a necessary part of providing shelter, the churches and schoolhouses arose along with the first dwellings—a vital part of community building.

The pioneers believed that this region would provide the means for meeting the needs of the people. In the words of the historian Neff:

> The soil demonstrated its willingness to yield abundantly under irrigation, a world of building material was available; but the gratification of the clothing needs, while simple enough in theory, was accompanied by a multitude of difficulties the surmounting of which required heroic efforts and measures.

ELIZA FORSGREN AT HER SILK REEL

She demonstrated reeling, spinning, and weaving at the Columbian Exposition, Chicago, in 1893.

The story of the pioneer textile industries is a most important page in the history of Utah's development. Very little could be expected from the outside, at that time, so the people realized that the answer to their great needs must be in the training of their own hearts, minds, and souls. They learned to avoid mistakes by making a great many. Is this not an application of the theory of education advanced by our great modern philosopher John Dewey: "Learn to do things by doing them"? Our pioneers taught by example the real message of history.

According to Whitney's *History of Utah*, from the beginning, President Young and other leaders were most zealous in promoting manual training and home manufacturing. Brigham Young, as Governor, in his message to the Legislature in January 1852, said:

> Deplorable indeed must be the situation of that people whose sons are not trained in the practice of every useful avocation and whose daughters mingle not in the hive of industry. . . . Produce what you consume; draw from the native elements the necessities of life; permit no vitiated taste to lead you into indulgence of expensive luxuries, which can only be obtained by involving yourselves in debt. Let home industry produce every article of home consumption.

No sounder principle of political economy was ever taught and, at the Governor's suggestion, appropriations were made by the Legislature to encourage the local manufacturing interests. He also asked protective legislation to foster infant industries. The problems of food and shelter being solved, attention was then called to the need for clothing.

THE Church leaders all urged the people to bring to their new homes tools of every description.

They enumerated especially tools required for spinning, weaving, and dressing silk, cotton, and wool. These cards, spinning wheels, and hand looms found a place in the pioneer wagons, and mechanical ingenuity quickly supplied them if they were lacking.

Silk

President Young affirmed that this country was the finest in the world for silk raising. Practical experience proved that Utah is well adapted to the culture of silk. This was satisfactorily demonstrated through the efforts of The Deseret Silk Association of Utah Territory, in 1877.

One of the few reports of this industry in Utah is found in "A Treatise on Sericulture," on file in the Church Historian's office. This relates the efforts of the Society, combined with individual labors, which seemed to assure the success of this important branch of home industry at a time when it was greatly needed. The following is from the introduction to the treatise, and expresses the spirit with which every enterprise was undertaken:

> In the silk growing countries of Europe the feeding and care of the silk worm is mostly done by women and children. This employment affording them means for subsistence. With us, when it becomes a staple production, through its extensive culture, it will not only prove a source of self-sustaining as a clothing department, but of commercial wealth. In its culture and manufacture it will create profitable employment for thousands of the coming generation, who, otherwise, in all probability, would grow up in idleness, the direct road to vice. This should be a weighty consideration with those who regard the future welfare of society and should stimulate to earnest and determined efforts in laying the foundation of this grand enterprise. The elements of Utah abound with the materials which only wait the creative wand of industry to beckon it forth.

THE OLD COX HOME, MANTI, UTAH

Where silk worms were grown and silk spun from cocoons.

This quaint exhortation is followed by a description of the silkworm—its hatching, feeding, moulting, spinning cocoons, producing eggs, and how to best preserve it, detriments and antidotes—and last, but very important, the cultivation of the mulberry tree.

In *The Contributor*, 1881, appears an article by George D. Pyper on silk culture in Utah. This is of special interest to Relief Society women as it gives an account of the organization of The Utah Silk Association, founded in 1879, with William Jennings president, Eliza R. Snow vice-president, and Zina D. H. Young as a member of the board of directors.

In 1868, a cocoonery was built about four miles south of Salt Lake City, and twenty-five or thirty acres of land were planted with mulberry trees. Zina D. H. Young was the first person to take care of the cocoonery. Later, a small building to house the silk industry was erected at the mouth of City Creek Canyon.

The silk enterprise was not confined to Salt Lake City alone. The whole Territory was more or less engaged in it. The cocoon raising and all phases of the industry required great patience and care, but there were competent people to handle it. The following is an expression of their faith:

> Silk will be one of the most important branches of Utah's industry and will add greatly to our character of an enterprising and self-sustaining people.

Kanab, Orderville, and other places in Southern Utah became interested in producing silk, but it did not prove to be a success financially in those places, though some beautiful dress silks, handkerchiefs, laces, and scarves were made; also the elegant fringe used in the trimmings in the St. George Temple.

The longing for beauty and the fine things of life, coupled with the pride in home industry, so strong in the pioneer mothers, found expression in the loyalty with which women supported the silk production. Samples of raw silk sent to New York and European countries were found to be equal to that made anywhere. In fact, Italian and French experts pronounced it the best silk produced in America. The elegant curtains which hung in the woman's building at the World's Fair, in 1893, were a fine example of what could be done with the native product.

Margaret Caine, a former member of the General Board of Relief Society, was the last secretary of the Utah Silk Association, the records of which are now on file with other valuable historic papers, in care of the Daughters of the Utah Pioneers.

Cotton

According to the historian Neff, the earliest attempt to grow cotton in Utah was doubtless that of Reddin A. Allred of Davis County, who, in 1851, demonstrated that cotton could be grown on the benchland near Kaysville. It soon became evident, however, that the only section commercially satisfactory for this much desired staple was the extreme southwestern portion of the Territory, popularly known as "Utah's Dixie."

Under date of October 1, 1858, *The Deseret News* published an article under the title "Cotton and Its Culture in Utah." This article reports that, in 1855, the first at-

tempts on a large scale to raise cotton in the Territory were made at Fort Clara on the Santa Clara River, three hundred miles south of Salt Lake City.

This effort was followed by the Washington colony, in 1861, when several hundred families were called from the northern and central parts of Utah to go to the South and aid in the development of the cotton industry. The people chosen for this enterprise were those who had been familiar with such work before coming West, and who were experienced not only in the treatment of the cotton, but in the manufacture of cloth. Before the Washington Cotton Factory was built, this work was mainly done by the women in the homes on hand rollers and hand cards.

The first big cotton crop of the Territory was about one hundred thousand pounds, which showed that the production of cotton in this section was an assured possibility. In Mary Henderson's manuscript History of Utah, under "Historic Sites and Landmarks," there is a report on the Parowan cotton factory. This factory, it said, was doing "tolerably good work, with a fair prospect that it will be a success, both to the proprietor and the public" (Vol. 1, p. 332). A description of the machine which cleaned and prepared the cotton, with other details relative to the manufacture of the finished product follow. The factory was then making yarn of a very superior quality.

There were many small cotton plants, especially at Toquerville and Heberville, in the Dixie country. But with cotton, as with silk, the people realized little from the industry other than to meet the needs of the

ZINA D. H. YOUNG

Zina D. H. Young was the wife of President Brigham Young and was first counselor in the Relief Society General Presidency, 1880-1887, and general president 1888-1901. Sister Zina was given the special mission of forwarding the silk industry by appointment of President Young. She became president of the Deseret Silk Association which was organized in 1875.

hour. The difficulty of procuring cotton factory machinery, which was almost unavailable at that time, and the pound cost of production made it impossible to throw the stock on the open market, and caused the discontinuance of the industry at the beginning of the present century.

Wool

While the West proved a paradise for sheep, the hazards of Indian marauders and wild beasts required eternal vigilance on the part of the early settlers. It is recorded that Parley P. Pratt's company of pioneers brought 358 sheep with them, in 1847, and there were others of which we have no report. In 1848, 654

sheep were imported, and the census of 1850 records 3262 sheep in Utah.

Since the factory system was not yet in existence, the centers of the textile industry were in the homes. The wool industry was much more extensive and general throughout the entire Territory than was either the silk or cotton industries.

The story of wool is an excellent illustration of the independence of the sheep-owning family. The herders of those days were the younger boys and girls who grazed the sheep on the outskirts of the towns. The father or, often, the mother clipped the fleece from the sheep's back. Grandmothers brought most valuable experience to the washing and carding of the wool which prepared it for the spinning wheel and the loom.

In September 1851, John Taylor wrote:

> A larger company of woolen manufacturers will come from France next season, bringing with them all necessary machinery and the best of sheep, all of which are necessary.

In 1849, there was established a carding machine on Mill Creek. The first rolls, made by Amasa Russell on this machine, were spun into yarn by women and woven into cloth on the old hand looms. In March 1851, the Territorial Legislature appropriated two thousand dollars for the benefit of the woolen mills which, the next year, turned out flannels, linseys, jeans, and yarn for knitting. It is said that Russell's Mill, the machinery for which was brought to Utah by Brigham Young, was the first woolen mill on the Pacific slope. Another woolen mill was established at West Jordan in April 1853, as reported in *The Deseret News*.

The decade of the fifties saw considerable progress in the development of the wool industry due to the mill facilities. The machinery for these mills was often conveyed by ox teams to its destination.

The wool industry has always been of immense importance to the people of Utah, from the days when our pioneer grandmothers patiently retraced the path taken by the herd and carefully picked from the bushes the precious bits of wool left by the sheep in passing.

In the consideration of the textile industries of Utah, one is impressed with the variety and excellence of the articles that were manufactured. They met the needs of the people and served them well. They were an example of the co-operative efforts of our pioneers resulting in real functioning power. That spirit will never die. It set the standard for all time and its message is as clear today as it was one hundred years ago. Far more than a great commercial need was met. It was the expression of real co-operation with a great social and spiritual background. It was the voice of a people crying—in the words of the old folk school leader: "Of myself I am nothing—all that I have—all that I am, I owe to God and to my fellow men."

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves.—D. & C. 58:27-28.

A Place in the Country

V—NEIGHBORS

Ruby Scranton Jones

[This is the fifth and final story in a series of five short-short stories.—Ed.]

ELLEN Martin climbed down from the stepladder with her bucket of peaches. She wiped the perspiration from her forehead on her sleeve as she walked over to empty the peaches into the basket. She had only three bushel baskets full to show for her afternoon's work, yet her arms and back ached and her feet felt like lead. But she musn't let John know. He worried over having her do what he called "man's work."

John lay on a camp cot in the shade of the apple tree by the back porch. Ellen went over and took the cloth from his forehead. She wet it with cool water from the pump and put it back. She thought he looked even paler than when she had last changed it. He didn't open his eyes or speak, so she sat down on the bench beside him to rest a few minutes.

John had got the job of painting the big barn down the road. Yesterday, when it was almost finished, he had been overcome by the heat, and Mr. Adams, the owner, had brought him home. Ellen had been frightened, but Mr. Adams had insisted that plenty of salt and rest were all he needed. But he didn't seem to be getting better. He had eaten nothing and had been too listless to move. Ellen took hold of his wrist. His pulse was still too weak to count. He'd never be able to take the fruit to the store tomorrow. Why, oh, why hadn't she learned to drive the car!

And, if John didn't get his money till the barn was finished, how were they ever going to make the September payment on the place. What would happen, she wondered, if they didn't make it. It was in the contract, of course, but she had been so sure that all their troubles would be over as soon as they got to the country that she hadn't paid much attention. But she wasn't ready to give up. She'd think of other ways to make money. She seemed to see the year stretching before her, not as a series of months, but as twelve monthly payments gathered together in dollars and dimes as though they were weeks and days.

Ellen wanted to cry, she was so worried and so tired. She felt desperately lonely, too. Not a woman except clerks in stores had spoken to her in the six weeks since she had arrived. She had so hoped to make friends. "Ah, well!" she sighed, getting up to go back to her picking, "maybe I expected too much. Maybe they just don't like city people."

When she was back on the ladder, Betty called to her. She looked down and saw the Hawkins boy with her two children.

"Hello," she called.

He smiled shyly and held up a sack of fresh corn. "Mother sent this," he

explained. "She said you weren't here in time to plant any."

"How nice," Ellen said, getting down from the ladder again. "We like corn so much and we've never had it just picked before."

The boy still stood after she had taken the corn, scuffing his bare feet in the dust. "She said I should help you with the peaches," he muttered, "while Mr. Martin is sick."

Ellen could hardly believe her ears. After the chicken episode, the Hawkins family were the last people on earth from whom she would have expected help. "Help me?" she queried, "pick peaches, you mean?"

"Yes," he said, "I could come tomorrow." He turned then and ran towards home.

Well, Ellen thought to herself as she climbed back, and for some reason she didn't feel quite so tired and the bucket seemed to fill without so much effort.

A half hour later, Johnny called, "Mummie, see who's coming!"

Ellen peered through the leaves and saw a car coming up the driveway. Slowly she got down, knowing she had never looked worse in her life. Her hands were stained, her face streaked. Her head was tied in a red bandanna, and she felt dirty all over. The children weren't cleaned up either. And she had planned to have things so nice for her first callers. It took all the courage she possessed to walk over to the car that had stopped by the back porch.

Mr. Adams got out. "I brought the missus," he said. "How's John today?"

Ellen took Mrs. Adams' hand and looked into the kindest of blue eyes.

Before getting out, Mrs. Adams reached for a basket on the back seat. "I brought you some fresh bread and a jar of strawberry jam," she said.

Suddenly Ellen's eyes filled with tears, and she wiped them unashamedly. "Everyone is so kind," she murmured, and forgot to apologize for her appearance.

They went over to the cot then, and Ellen got chairs from the kitchen. John sat up and smiled, and Ellen noticed that his eyes looked more natural. Mr. Adams handed him a check, as he said, "I thought you might need this. You can finish the barn after it gets cool this fall. But do hurry and get well, for the missus is expecting you to paint the kitchen. We sure needed a handy man around here."

"Thanks." John spoke gratefully, folded the check and put it in his shirt pocket. "I'll be all right next week."

The children, with the puppy, came from their playhouse in the orchard. Betty's fair hair was a tangled mass, and the knees of Johnny's overalls were worn through, but Ellen couldn't help but be proud of them, anyway. She introduced them, "Elizabeth, John Junior, and 'Curtains.'"

"Well, now," Mr. Adams observed, lifting Johnny to his lap, "quite a family. But 'Curtains!' That's a funny name for a dog."

"It's just a joke," Johnny answered, and all the Martin family laughed.

"Seems to be a family joke," Mr. Adams laughed with them. "You know, that's the nice thing about families that they can have jokes that nobody else understands."

Mrs. Adams smiled at Betty. "You're about the age of my grand-

daughter. You must get acquainted so you can go on the school bus together this fall. Shall I send her over to play sometime?"

"Oh, yes," Betty replied eagerly, her thin face lighting up.

"She has some kittens. Maybe your mother will let you have one."

"Oh, yes," Betty said again. "We need a kitten 'cause we have mice."

They all laughed as though that were a joke, too.

When Mr. Adams got up to leave, he offered, "I see you have some peaches ready. I'll take them to market tomorrow and every day till John is well."

* * * *

Ellen sat a long time after they had gone, holding John's hand. At last she said, "I'm not afraid or lonely any more. We have neighbors and friends. Oh, John! I'm so glad we came."

"Sure," he said. He turned on his side and closed his eyes. "I think I'll have a nap, and then I'll be ready for a good supper."

Ellen was humming when she went back to her work.

UNION FORT MONUMENT

Salt Lake County, Utah

Dorothy J. Roberts

Dedicated by President George Albert Smith
July 3, 1947

Today no feathered arrows fly
Around a mud-chinked parapet.
Only the old trees face the sky
With rusty pod and fine-leafed fret.

No rocky wall now holds this field,
A fort, against the enemy,
For, ever-widening boundaries yield,
Beyond our scope of memory.

Now, stone on stone, we build again,
Not ramparts of hostility,
But beauty, where these rocks retain
A grace—outgrown utility—

To link forever the hardened palm
Of some forgotten pioneer
With all who come in peaceful calm
To mark the place and year.

Sixty Years Ago

Excerpts from the *Woman's Exponent*, September 1, and September 15, 1887

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

THE LAND OF YESTERDAY

Alas, we never, never more may stand
Again within the Land of Yesterday—
Never may hope to clasp with eager hand
The days that were too bright, too sweet to stay!
But, lest our sinking hearts should wholly die,
There comes the promise of a dawn so bright
That all the mists and all the gloom will fly,
And all sorrow pass in golden light.

—A. L. B.

CHARITY: Why is it that women have so little charity for one another? . . . . The God who measures our charities is able to look beyond the action to the motive which first prompted that action. In his eye, the widow's mite counted for much, simply because it was given freely. . . . Giving our goods is only one way of showing that we possess charity. To me, it seems that generous sympathy, freely expressed in time of sickness or trouble, where no material help is needed, will be accounted to us for charity. —Emma M. Myers.

SCHOOL: In the last century wonderful improvements have been made in regard to establishing and improving the system of schools. . . .The diffusion of knowledge, through the medium of schools, has now become general in all enlightened countries.—Selected.

EDITORIAL THOUGHTS: The first great prophet of this dispensation said, in language not to be mistaken, get knowledge from the best books. The Latter-day Saints should certainly be the best informed of any people on the face of the earth, but it is not expected that knowledge will be gained without an effort on the part of the individual.

—E. B. W.

Fear not, ye Saints—you who indeed
Are living as the Lord requires,
To sacred cov'nants giving heed,
And every word which God inspires.

E. R. S. S.

ITEMS FROM UTAH STAKE: The Relief Society conference of this stake was held last week. We had good meetings, good and timely instructions. Much was said concerning our children. I feel it is a day of warning to the saints, as well as to the outside world, and we should be on the alert in word and deed to forward the cause of the kingdom of God on earth.—Mary John.

MISCELLANEOUS: It is better to be nobly remembered than nobly born.—Ruskin.

Woman's Sphere

Ramona W. Cannon

THROUGH experimental research, Dr. Ruth Moore Graham has developed a technique for discovering, in the early stages of certain types of internal cancer, whether or not X-Ray treatment is proving effective. Heretofore this important knowledge was unavailable. Dr. Graham is a native of Paris, Idaho, and was a student at Westminster College, Salt Lake City. She lives in the suburbs of Boston, and has two children.

THE American Association of University Women, under its international study program, has brought thirty-seven brilliant professional women from Europe to the United States for additional university training. One of the group, Miss Helga Pedersen, a noted lawyer from Denmark, was personal assistant to the Danish Minister of Justice and helped to try 20,000 cases of war treason and collaboration.

SOIA Mentschikoff, on a leave of absence from a Wall Street law firm, is teaching commercial law at Harvard law school. She is the first woman to break into the ranks of men instructors in that school.

AT the Governor's Conference in Salt Lake City last July, Miss Lisle Bradford, of pioneer ancestry, learned that she and Robert F. Bradford, Governor of Massachusetts, are both descended through nine generations from William Bradford who came to this country on the Mayflower and was the first governor of Plymouth Colony. He was elected president of the first confederation in America, as attested by a document signed by Miles Standish. Governor Bradford has this original document in his possession and will send a photostatic copy to his "cousin." Miss Bradford is head of the music department at East High School, and recently directed a well-trained chorus in a long series of weekly broadcasts.

AT the great tennis tournament in England, Margaret Osborne, of San Francisco, won the women's singles, and Patricia Canning Todd, of La Jolla, California, and Doris Hart, of Miami, Florida, won the women's doubles. Also, Louise Brough, of Beverly Hills, California, was the winning woman in the mixed doubles. In golf, Babe Didrikson Zaharias became the first American winner of the British women's amateur title.

IN May, Princeton University celebrated the two-hundredth anniversary of its founding by conferring honorary degrees upon thirty-five outstanding Americans. Among them was one woman, Mildred McAfee Horton, President of Wellesley College, who, as Captain McAfee, organized and directed the Waves.

EDITORIAL

VOL 34 SEPTEMBER 1947 NO. 9

A Testament of Liberty

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose (D. & C. 101:80).

AGAIN September has come, and the people of America are gathering an abundant harvest. The granaries and the storehouses of our country are overflowing with the bounty of fields and orchards. We see once more the evidence that the earth is good, that it will provide for the physical needs of the people. Our gratitude for food, and the opportunity for storing it against a time of need, should be unbounded, particularly at this time when there is so much hunger in the world.

We should not think, however, that the abundance which we enjoy is entirely a result of the richness of our land, its sunlight and soil and rainfall. Nor should we consider our other blessings and privileges—our civil liberties, public schools, free assemblies, our press, our churches—as a natural consequence of the inherent wealth of our Nation.

The greatest riches of any country lie in the character of its people and in the type of government which they establish and support.

On the 17th of September, 1787, one of the most important documents of all time was completed. The Constitution of the United States was ready to be submitted to the states for their consideration. Capable and patriotic statesmen, realizing the magnitude of their task, had worked untiringly to formulate an instrument which might direct the building of "a more perfect union."

This document, destined to become "the tree of liberty," emphasized and guaranteed fundamental rights of individuals. Thus the founding fathers based the structure of the new federation upon the ancient principle that men are free because God has given them freedom and free agency.

During 160 years of testing, the Constitution of the United States has weathered many storms. In times of peaceful development, and in times of crisis, patriotic citizens have spoken of their Constitution as a living document of greatest value. Devout and grateful people have appreciated it as a standard "to which the wise and honest can repair."

Today, there are some who not only profess no allegiance to the Constitution, but seek to supplant its provisions with the tenets of another social order. They speak of the Constitution as an outmoded instrument, no longer capable of protecting certain groups against exploitation by others. A dangerous division in ideals and loyalties is becoming increasingly apparent, and many people are using their privileges as citizens to work against the very in-

strument which guarantees them free speech and free endeavor.

As Latter-day Saints we have been given prophetic enlightenment concerning the observance of law. Our presidents and leaders have emphasized our responsibility in giving undivided allegiance to our country and its lawful institutions. Let us, today, live in accordance with the words of the Prophet Joseph Smith which he offered as part of the dedicatory prayer for the Kirtland Temple in 1836, in which he voiced this hope for the Nation:

> Have mercy, O Lord, upon the rulers of this land; may those principles which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever.

V. P. C.

BEAUTY

Sylvia Probst Young

Today I saw them pass along my street—
Three people clothed in beauty each his own:
One was fair and young, with dancing feet,
And eager eyes that sought a world unknown;
In his round, boyish features I could see
All of the beauty of expectancy.

The second trod on tired feet and old,
His hoary head was bowed, and on his face,
Deep furrowed, was a story time had told
Of patient toil within a humble place.
His faded eyes were warmed by memory—
Beauty I saw in silent reverie.

The last, a girl who, in her quiet way,
Did so much good, passed so much cheer along,
While deep within her heart a sorrow lay;
But no one knew, they only heard her song.
Beauty—she wore it like a shining dress,
A beauty nurtured by courageousness

NOSTALGIA

Myrtle Dean

The ceaseless throng moves down the busy street;
Planes, droning in the sky with tireless wings,
Defy earth noises, and drown the sound of feet.
I walk with them, yet loneliness still clings.

Instead of all this clamor, I can hear
The call of meadow larks, the sound of rain
Upon a cottage roof; I see you, dear,
Walk down the path and take my hand again.

Notes TO THE FIELD

Annual Relief Society General Conference

THE annual Relief Society general conference will convene Wednesday, October 1, and Thursday, October 2, 1947, on Temple Square, Salt Lake City. Departmental sessions will be held Wednesday morning and afternoon for stake and mission officers and board members to consider the educational courses, secretarial work, and *The Relief Society Magazine*.

Wednesday evening, a Singing Mothers Concert will be presented in the Tabernacle for the general public, as a feature of the Utah Centennial celebration.

Thursday morning, an Officers' Meeting will be held in the Assembly Hall for stake and mission officers and board members. The standing roll call, and President Belle S. Spafford's official instructions will be given at this meeting.

A general session to which the general public is invited will be held in the Tabernacle, Thursday afternoon from 2:00 to 4:00 P.M.

Stake and mission officers and board members will be the guests of the General Board of Relief Society at a reception on Thursday evening in the Lafayette Ballroom, Hotel Utah.

It is hoped that every stake will have at least one representative present at the general Relief Society conference and that as many missions as possible will be represented.

Ward Relief Society Conferences, November 2, 1947

CONTINUING the plan first adopted in 1942 for auxiliaries to hold special meetings and annual conferences on Fast Sunday evenings, the Relief Society has again been assigned the evening of November 2d. Ward Relief Society presidents may therefore arrange with their respective bishops for holding ward Relief Society conferences at this time.

It is recommended:

1. That each ward conference be attended by a representative of the stake board who should be present at both the officers' meeting and the general session.
2. That each conference consist of two meetings:
   a. An officers' meeting to be attended by the ward executive officers, special workers, and class leaders, the ward bishop or his representative, and the visiting stake board member.
   b. A general session for all Relief Society members and for the general membership of the ward.

A suggestive program for use at ward conferences will be sent to ward and stake presidents in bulletin form.

Where Trails Run Out

Anna Prince Redd

Chapter 8

[The incidents of this story are true, and the characters authentic. The information has been carefully gleaned from diaries, journals, and personal interviews.—Ed.].

Synopsis: A company of twenty-four young men and two families—James L. Davis, his wife Mary, and their four children; Henry H. Harriman, his wife Elizabeth, and their five children—are called to explore a route from Cedar City, in Southern Utah, to San Juan County. The two families are to remain in San Juan and prepare for the coming of the main company. The purpose of the mission is to cultivate and maintain peaceful and friendly relations with the Indians.

While driving her team at night, across a sultry, menacing desert, Elizabeth has a frightening experience with a mysterious Indian. She feels that she will see the Indian again and that he will know if she needs help. The company, after much suffering, finally reaches Moenkopi. The Davis family remains there and the others go on toward the San Juan. Peogament, the Indian chief, continually opposes the company and causes trouble and delay, but finally, the travelers reach the San Juan. Scouts return to Moenkopi and report the arrival of the Harrimans on the San Juan.

The James L. Davis family and the scouts leave to join the Harrimans. Pearcon, a renegade Piute, and his band block the trail into the wilderness.

EVIDENTLY, Pearcon and his renegade Piutes had not seen the young cowboy leave the camp of the scouts, for they came back almost immediately, threatening vengeance for the wound the dog had inflicted in Pearcon's leg. Yet they were obviously careful not to bring on open warfare. Content to make things as unpleasant as possible, they went swaggering about the camp, demanding this and that as pay for the dog bite.

Then, suddenly, a new figure appeared on the scene. Riding down from the knoll west of the camp, came an Indian, evidently a chief, for Pearcon cowered at sight of him and began limping off, followed by his friends. The big chief called to him, imperatively, to come back, and Pearcon returned sulkily, exaggerating his limp.

Seeing that James was the oldest one of the white men, the Indian addressed him respectfully, telling Pearcon's angry followers to sit down. Then seeing the blood on Pearcon's leg, an angry scowl crossed his face, and he turned to the white man for an explanation.

Speaking quickly, James called to his son to come and explain what had happened.

In clear and simple words, Ted told the chief, in his own tribal language, how Pearcon had behaved.

As a result, the chief had Pearcon sit on a high rock for a conference, and gave him a chance to answer the charges of the white men.

Pearcon, in his turn, silently pointed to his leg. He then told how he had come into the camp to have fun with the white boys and said he was only fooling, but that the white men had become angry and had set the dog on him. It was he, the proud Pearcon, who had been mistreated! Had not the white man's dog bitten Pearcon on the leg?

Clearly puzzled, the chief told James the white scouts would have to pay for the dog bite. That was Indian justice. It would help to win Pearcon's friendship.

Much as the scouts disliked doing so, they gave Pearcon some money, a pair of shoes, and a belt. He accepted the payment, but demanded young Smith's ax also, as being the weapon the white man had started to use against him. The chief told James that Pearcon should have the ax.

James didn't like the way matters were going, but he felt that they must play for time. He knew Pearcon would use the ax and the bite on his leg to get his friends to come to his aid when he wanted revenge, and so he offered Pearcon more money and another ax, but Pearcon refused the offer. James thereupon gave Pearcon the ax he wanted, but asked the chief to send Pearcon and his friends away so there would not be any more trouble. James pointed to his wagon, and had Ted tell the chief that a sick squaw was in it, and they must go on to a doctor, a white medicine man.

After a long parley, the chief sent Pearcon and his men away, telling them he was pleased with the white men's payment for the trouble. Pearcon went grudgingly back to his camp.

The chief, however, warned the scouts to be on their guard against Pearcon. He, the great chief, would do all he could to help the white men. They must sit down there until sunup, or Pearcon would wax brave and attack them. With the coming of the sun, Pearcon would be afraid of the sun-god, and the white men would be safe.

It was a long, vigilant night. Every preparation was made for an attack. Mary lay, fully dressed, wide-eyed in the dark, listening to every twig that cracked, to every breath she and the children drew, praying that it would not be their last.

DAYLIGHT came, and no Indians. Sunup, and still no Indians.

The scouts sighed with relief. Pearcon had not attacked in the night, and now, when the sun was high, he would be afraid, for the sun-god would see his bad acts and tell the Great Spirit. Mary came out of her wagon and washed the children and combed their hair while Ted and James cooked breakfast.

While they were eating, there came a strange, long call. The men leaped to their feet in consternation. Was it Pearcon? Had he decided to avenge himself in the daylight? Drawing their guns, they stood waiting. Ted Davis led his mother to her wagon and stood beside it, his heart beating against his ribs with the violence of a trip hammer.

The call was repeated, a long, cold, faraway cry, that yet seemed strangely near.

Ted's eyes lighted up. "Pa," he cried, "I think I know why Pearcon did not attack last night. While I was in Moenkopi, the Indian boys told me of a human spirit that goes over the country doing good deeds. They said the Indians were afraid of the spirit, for none had ever seen it. They had only heard it call. And always the call came when bad Indians were making the Great Spirit angry."

"That is so," Seth Tanner agreed. "I have heard the story whispered

Photograph by Willard Luce

"THE MITTEN"—PICTURESQUE ROCK FORMATION
IN MONUMENT VALLEY, UTAH

United States Geological Survey

"MOST BEAUTIFUL OF BRIDGES"

Rainbow Bridge, Utah

The Latter-day Saint pioneers, on their journey into the Indian country, passed near this famous natural bridge, which, at that time, had never been seen by white men.

after dark. I have waited many times, hoping to hear the call, but it never came." He scanned the horizon, but when he could see nothing, he concluded that, as usual, the mystic figure would remain a tradition, and sat down to his meal.

Before the meal was finished, a tall, strange Indian appeared suddenly in camp. He walked straight up to James Davis and greeted him. James looked around for Ted to tell him what was wanted, but the Indian said in plain English: "White man take squaw and papooses and go in wagon. Long way he must go. I will ride with him." The men looked at each other suspiciously, thinking the Indian was leading them into a trap.

James studied the Indian thoughtfully. He was tall and very straight, neither young nor old. In his eyes was a wise kindliness. His whole bearing was one of poise and dignity.

"A man above his kind," James thought, and felt impelled to extend his hand. He controlled the impulse, however, and, looking squarely at the Indian, inquired, "You friend?"

The Indian looked at him in surprise, but said nothing.

"What are you goin' to do, Pa?" Ted asked. "Let Ma say what we should do. It's Ma we care about."

"I'm prompted to go, Son," James Davis replied, "and I'll follow that prompting. Get the teams to the wagons."

To the Indian he said: "We will go."

Ill with worry and fatigue, Mary had sat listening to their voices. She had not seen the Indian, but, at the sound of his voice, she seemed to be home again, safe, happy in her own dooryard, waiting for James and Ted to come from work. She sat for a time, trying to fix the illusion in her mind. When James asked, "You friend?" the certainty that this strange Indian had helped them before, became sure in her memory. She smiled and waited for her husband's answer. Yes, she thought, when she heard James say that they would go, James was prompted . . . . God is guiding us. . . .

BEFORE Ted had the last tug hitched to the singletrees, the Indian was on the wagon seat. "Toweenie," he shouted. "Fast!"

James cracked his whip and the team sprang forward, but were jerked to a stop when the wagon wheels, almost buried in sand, could not turn.

Digging with their hands, the scouts cleared a trench and gave the wheels a hard push that sent them whirring out along the trail.

The Indian stood up in the seat and, shading his eyes from the sun, looked the country over anxiously. Then, apparently satisfied with what he saw—or failed to see—he sat down again.

"To 'hadena," he cried, and grabbing the whip from James' hand, he lashed at the team.

The horses lunged forward, slowed to a brisk trot and held the pace. Mile after mile they went, not stopping. Every time the team slowed at all, the Indian jumped to the seat to scan the horizon. The pantomime was repeated for ten or fifteen miles, until the horses could go no further.

The Indian leaped upon the seat and made another careful study of the landscape. Then he jumped to the ground. "It is good," he said. "Pearcon's land is far behind. You go slow now. Indian custom say one Indian not attack on another Indian's claim. It is a very strict law. Pearcon is bad. He is showing his leg to all the mean Indians around. And the ax is making them very mad. He says he will get many Indians and kill white men. I come. White man now safe."

James looked at the Indian and solemnly offered his hand.

The Indian took the white man's hand and shook it awkwardly. "You not know me?"

"Where you see me?" James asked in surprise. "No savvy."

"Cedar City," the Indian answered proudly. "Your squaw, my friend. Many times I come to house for cheese. I listen to Indian talk. I come to help white squaw."

"White man and Indian eat together now?" James asked.

"It is good," the Indian stated solemnly. "Will white man's Mary be well to cook?"

United States Geological Survey

THE "HOLE IN THE ROCK"

The main company of the San Juan pioneers took their wagons down this deep and narrow chasm to the Colorado River.

"She will cook for our friend," James answered.

There was a broad smile on the Indian's face, and he promptly went to sleep in the sand, his face uncovered to the sun.

In the wagon, Mary whispered, "Thank thee, Lord. He even remembers my name."

At dinner time, James presented the stately Indian to the scouts in a very formal manner, and they shook hands quite as solemnly. He ate heartily, thanked Mary with his best smile, and rode over the hill into the sunset.

"He came, he asked no reward, and he is gone," Mary said regretfully. "There are but few men like him."

THE next ten days of the hard journey were slow and uneventful. Then, one night they camped at a place called Gulch Creek, and saw an animal whose existence they would have questioned, had they not seen it themselves. A cross between a sheep and a goat, the animal stood four feet high, had six large horns, and was covered with a mixture of yellowish wool and hair.

"What a critter," James Davis exclaimed. "How in the name of common sense did it come to exist?"

"The Indians at Moenkopi told me about this place, Pa," Ted cried excitedly. "They say it's the water of Gulch Creek that does it. I used to laugh at the kids when they'd tell me such wild stories. But gosh, it's true!"

"How do they account for it, Ted?"

"They say that when a goat and a sheep drink together out of this creek, a new animal is born!"

"It's funny," the children cried. "We want to take it with us!"

"We can't, unless we leave you kids here," Ted teased.

"Now, my boy Ted, you stop teasing the children," James admonished. "Let's be glad there is one thing to laugh about on this long journey. It will be something to tell your grandchildren."

"And they won't believe it, Papa," six-year-old Emily said sagely, "'cause we don't either."

FOURTEEN days later the company reached the San Juan river. They crossed it at Montezuma Ford, just inside the Utah line, in the extreme southeast corner of San Juan County.

Mary cried, knowing that the nightmare trip was ended.

"Well, here we are," James shouted. "Look across the river! There are our folks. There are the scouts in a band coming to meet us!"

"James," Mary cried in dismay, "it's a terrible place! We can't stop here. There isn't a single house—not even an Indian camp!"

"It's good land," James reassured her. "We'll make a good place of it, Mary darlin'. Just you wait and see."

"You can talk, James Davis," Mary stormed, "talk just like men always do. But you're not the one that's going to have a little helpless baby, right here in the sand and sage. I can't stand it, James. I can't stand it!"

"There, Mary, my darlin', don't cry," James pleaded. "Let me get you across the river to Elizabeth Harriman. You need a woman's shoulder to cry upon."

At Elizabeth's name, Mary smiled,

even while sobs were still shaking her. "I want to see Elizabeth," she cried. "Let's hurry and cross the river."

"My boy Ted, where are you?" James called. "You come and drive your mother's wagon across the ford."

"Ted will do nothing of the kind, James Davis," Mary scolded, indignant at the mere suggestion that she could not drive across the river herself. "I've driven this wagon every inch of the way from Cedar City, and no one is taking the job away from me now!"

Ted looked at his father, caught the gleam of fun in his eyes, and backed away, brushing the tears from his own eyes. "I guess Ma's the boss," he said proudly. "She can beat us at driving any day!"

Mary drove across the ford and up the slippery bank, letting the horses lunge ahead without direction, for she was calling to Elizabeth, who was running along, beside the wagon, laughing and crying, "Oh, Mary, it's wonderful that you are here!"

Mary swung her wagon expertly into position beside that of Elizabeth. The moment the team was stopped, Elizabeth was up and over the wagon wheel, so she and Mary could cry together.

The Montezuma scouts gathered around the Davis wagon, greeting everyone affectionately, shaking the hands of the scouts who had come in with them.

Silas Smith stood by until the excitement had died down a little, and then he said: "Let us bow our heads in prayer."

* * * *

Photograph by Dr. Walter P. Cottam

ARCH CANYON, A TYPICAL GORGE OF THE SAN JUAN COUNTRY

WORKING unitedly, the scouts built two, one-room log cabins for Mary and Elizabeth and their children. There were no doors to hang, but there was a small window fitted with panes of glass for each house. The women had seen to that, carrying the frames in their wagons, packed with their best dishes and quilts.

"We can make our own doors," James told Henry Harriman, "and as soon as we get settled, I'll build us each a big fireplace."

Ever since the main party of scouts had arrived at Montezuma settlement (as the place was called by them) they had worked tirelessly, building dams in the river, digging ditches to carry water to the homesteads, plowing acres and acres of land, and planting it in corn and wheat and oats. They had explored the country for miles around, and felt that now the two families were housed they should go home as quickly as they could. Most of them hoped secretly that they wouldn't have to return to Montezuma when the main company came. They had built hundreds of miles of road to the new mission, and felt that their job was done.

Seeing that dissatisfaction was growing, President Smith released those who wished to go, telling them to return by a northern route, by way of the Blue Mountains of San Juan, through the scattered settlements of central Utah and down through Salina Canyon to their homes. He and his sons, and a few others, would stay on until Mrs. Davis' baby was born and she was well again. Those who accepted the release were to wait at the Blue Mountains until President Smith could join them there. They were to explore the country and be ready to make a report of their findings.

Six miles up the river lived some prospectors, a Mr. and Mrs. Mitchell, and two men who posed as trappers, but who were really looking for a fabulous, lost gold mine.

James hired Mrs. Mitchell to come to Montezuma and be with Mary during her confinement, since, except for Mary and Elizabeth, she was the only other woman within sixty-five miles.

"She's a good woman, but no midwife," James confided to Elizabeth. "I'm worried, but it is the best we can do."

From the moment that confinement began, Mary was very ill.

"She's awful sick, Mr. Davis," Mrs. Mitchell said, coming to the door, exhausted from the long hours of anxiety and work. "I got to go huntin' herbs. And maybe I'll not find the kind I want. I dunno what more I kin do, Mr. Davis. I guess the pore girl's a gonna die."

James would have protested, but Elizabeth silenced him, waiting for Mrs. Mitchell to leave the yard. Then she said: "I'm glad to get that woman out of the house. We can pray now, James. Not that we haven't done before, but President Smith can do more at that than we can."

Silas went humbly to Mary's bed, and, laying his hands upon her head, he asked God to deliver the child and spare the mother's life. Standing beside the bed, James, Ted, Henry, Elizabeth, and George silently repeated the prayer, faith their only weapon against death.

(To be continued)

SELECTED DATA

Annual Report-1946

Margaret C. Pickering, General Secretary-Treasurer

THIS report represents activities and accomplishments of the Relief Society throughout the Church during 1946. While it records activities for just one year, we are pleased to publish it during this very significant year of 1947—Utah's Centennial—because the achievements shown here are the culmination of the labors of Relief Society women during the hundred years that Utah has been the home of the Society. Relief Society meetings were suspended in 1844 due to the persecution of the saints in Nauvoo and subsequent migration to the West, so that when the pioneers arrived in Utah the assets of the Society consisted of the precious "Book of Records" in the keeping of the first secretary, Eliza R. Snow, and, more precious still, the spirit and ideals of the Society carried in the hearts of the pioneer women.

After arrival in Utah, the overwhelming task of providing the bare necessities of life absorbed most of the time and energy of every able-bodied man and woman, so that formal Relief Society meetings were not held until these pressing needs were satisfied. In the absence of formal meetings the ideals of the Society were carried forward by the women through individual ministration to the needy and ill. Early in the settlement of Utah, President Brigham Young called Eliza R. Snow to assist the bishops in organizing Relief Societies, and, as early as 1851, there were organizations in a few wards in Salt Lake City and nearby communities. In December 1867, President Brigham Young, recognizing the blessings that had come to the sisters and to the Church membership generally through Relief Society, instructed the bishops to organize Societies in all the wards of the Church.

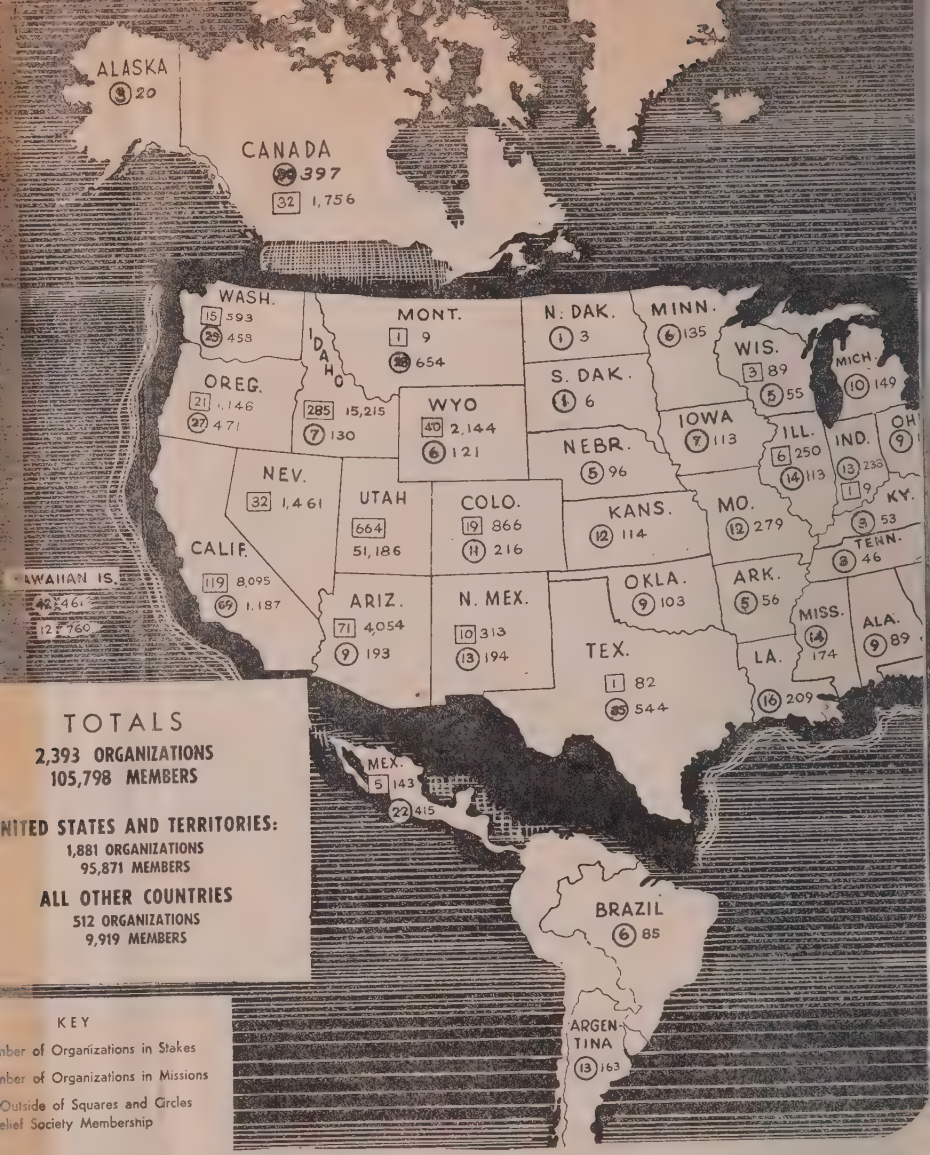
From this beginning, Relief Society has grown steadily until it now has a membership of 105,598 and financial assets of $1,616,098.51. While we are proud to report these tangible assets, the spiritual and cultural development that has come to the many thousands of women who have been associated with Relief Society during the past century, and blessings that have come to those thousands more who have been encouraged and helped by its compassionate and welfare service, are intangible assets that never can be shown in a statistical report.

We are grateful to the women who kept Relief Society alive through their individual devotion to its ideals during the time the Church was seeking a permanent home; we are grateful to those early leaders who guided the Society through its formative period; and we are grateful to the leaders of its more mature years, who not only perpetuated the worthy objectives of the Society, but whose vision and devotion expanded its sphere of influence and service to the far corners of the earth.

We love and honor Utah as the home in which Relief Society was nurtured until it attained the strength and stature which enabled it to go forth and spread its benefactions throughout the civilized world.

The following pages portray the record of service and achievement of the Society in the first full calendar year of post-war adjustment. We are pleased to include the reports of several European missions that had not reported since 1938 due to war conditions.

Illustrated by Dorothy Platt Handley



TOTALS

2,393 ORGANIZATIONS
105,798 MEMBERS

NITED STATES AND TERRITORIES:
1,881 ORGANIZATIONS
95,871 MEMBERS

ALL OTHER COUNTRIES
512 ORGANIZATIONS
9,919 MEMBERS

KEY

nber of Organizations in Stakes
nber of Organizations in Missions
Outside of Squares and Circles
elief Society Membership

TABLE OF DISTRIBUTION

LOCATION	STAKES		MISSIONS		TOTALS	
	Organizations	Members	Organizations	Members	Organizations	Members
United States and Territories	1,315	86,878	566	9,001	1,881	95,879
Other Countries	37	1,899	475	8,020	512	9,919
Argentina			13	163	13	163
Australia						
Austria						
Brazil						
Canada						
Central Pacific						
Czechoslovakia						
Denmark						
France						
Germany						
Great Britain						
Mexico						

GEOGRAPHIC DISTRIBUTION OF RELIEF SOCIETY *Organizations* AND MEMBERS

2,393 ORGANIZATIONS
105,798 MEMBERS

RELIEF Society, world-wide in scope, as shown here, increased in the number of organizations and the number of members in stakes and missions during 1946.

Seven stakes were created, and 42 local organizations were formed, making a total of 159 stakes in the Church, with 1,352 ward and branch organizations.

In the 38 missions, 121 new organizations were formed, making a total of 1,041 local Societies in the missions. Included in these figures are the reports from 4 missions in Continental Europe, the first received since 1938.

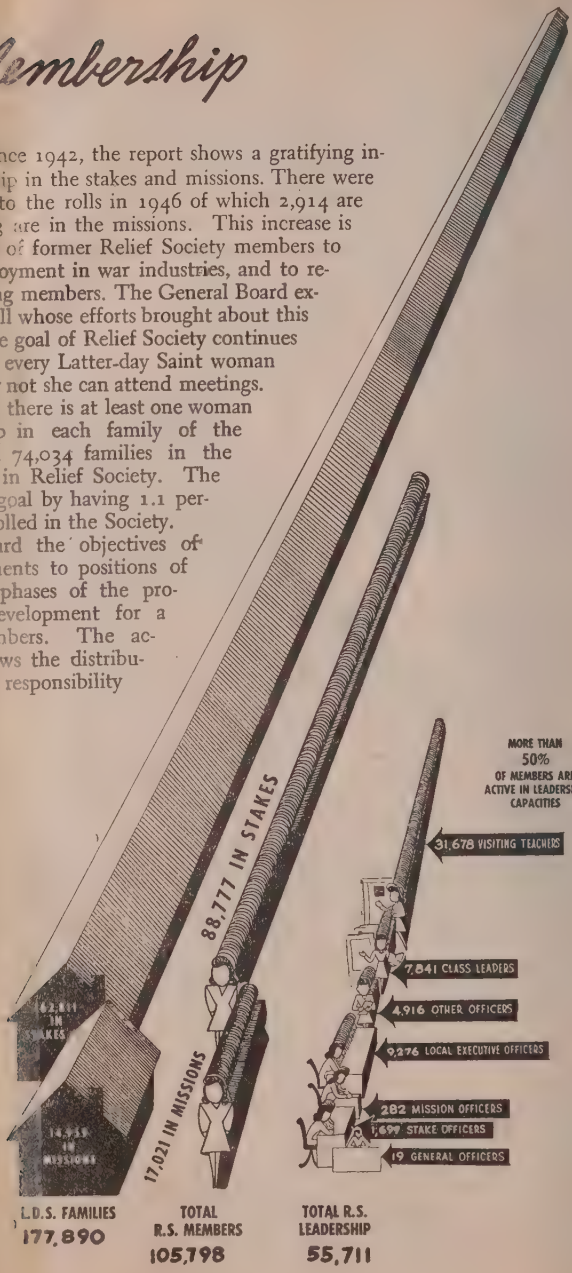
Note: The figures for the missions located in Continental Europe, with the exception of the Danish, French, Swedish and Swiss-German missions, were taken from the 1938 annual report, the latest available.

	10	240	10	240	Netherlands			18	526	18
	1	47	1	47	New Zealand			54	689	54
	6	85	6	85	Norway			13	360	13
1,756	30	397	62	2,153	Palestine			2	16	2
	6		6		Samoa			46	731	46
	2	51	2	51	South Africa			8	66	8
	5	206	5	206	Sweden			12	264	12
	9	96	9	96	Switzerland			11	217	11
	107	2,230	107	2,230	Tahiti			15	247	15
	54	554	54	554	Tonga			31	420	31
143	22	415	27	558	**GRAND TOTAL**	1,352	88,777	1,041	17,021	2,393

Membership

FOR the first time since 1942, the report shows a gratifying increase in membership in the stakes and missions. There were 4,107 members added to the rolls in 1946 of which 2,914 are in the stakes and 1,193 are in the missions. This increase is attributed to the return of former Relief Society members to their homes from employment in war industries, and to renewed efforts in enlisting members. The General Board extends sincere thanks to all whose efforts brought about this substantial increase. The goal of Relief Society continues to be the enrollment of every Latter-day Saint woman as a member whether or not she can attend meetings. Since it is assumed that there is at least one woman eligible for membership in each family of the Church, there are still 74,034 families in the stakes not represented in Relief Society. The missions exceeded the goal by having 1.1 persons in each family enrolled in the Society.

In carrying forward the objectives of Relief Society, assignments to positions of leadership in various phases of the program provide added development for a majority of the members. The accompanying chart shows the distribution of positions of responsibility among the members.



WARD AND BRANCH

Meetings and Attendance

VISITING TEACHER TRAINING REPORT MEETING

AVERAGE ATTENDANCE OF THE VISITING TEACHERS—49.28%

NO. OF MEETINGS IN STAKES 9,070

LESSON THEME "Our Pioneer Heritage"

NO. OF MEETINGS IN MISSIONS

REGULAR MEETINGS

28.83% TOTAL AVERAGE ATTENDANCE

28.40% OR 25,215 AVERAGE ATTENDANCE IN STAKES

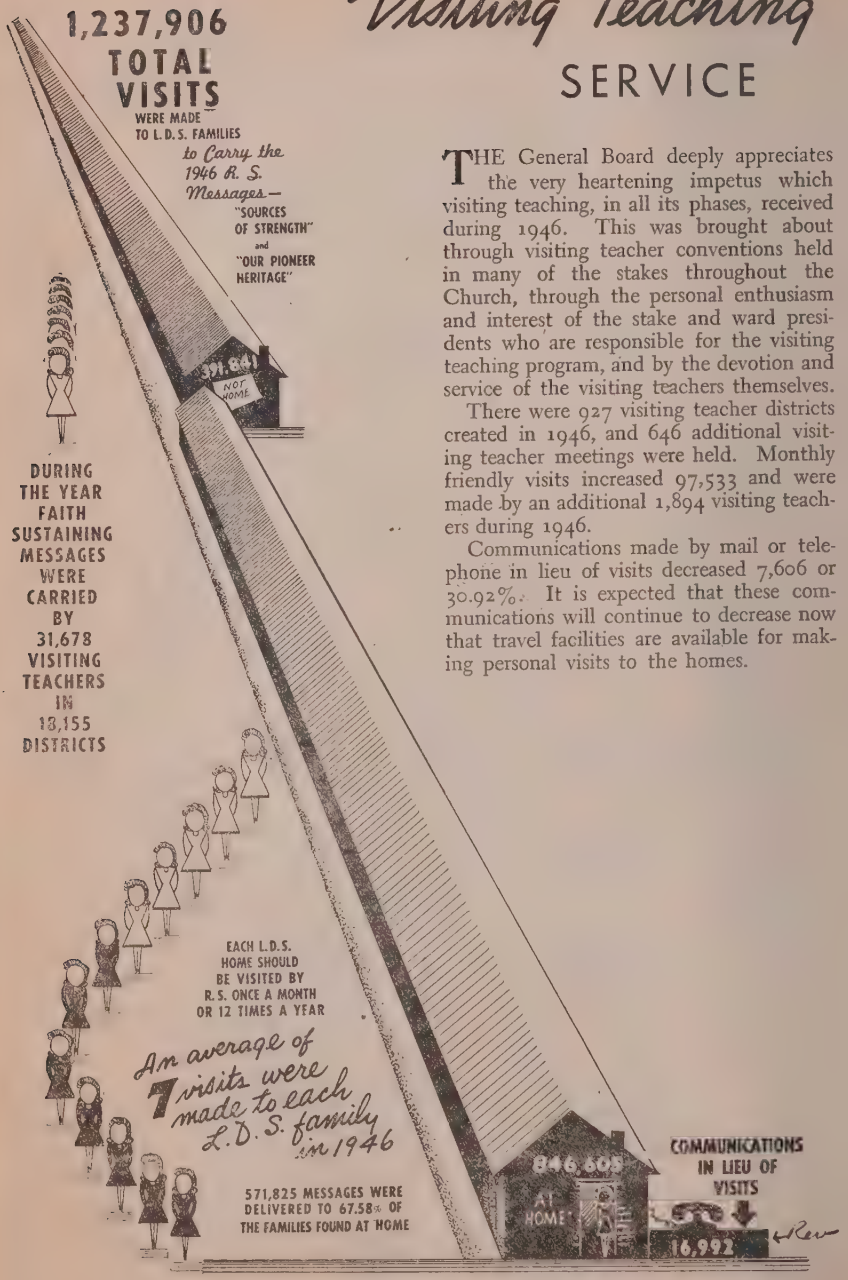
31.09% OR 5,292 AVERAGE ATTENDANCE IN MISSIONS

NO. OF MEETINGS IN STAKES		NO. OF MEETINGS IN MISSIONS
10,205	**THEOLOGY MEETINGS** "CHURCH HISTORY"	5,218
13,925	**WORK MEETINGS** "SEWING—HOMEMAKING ARTS—ETC."	6,182
9,906	**LITERATURE MEETINGS** "AMERICA AS REVEALED IN ITS LITERATURE"	4,466
8,711	**SOCIAL SCIENCE MEETINGS** "THE FAMILY IN THE GOSPEL PLAN"	4,118

ALL OTHER MEETINGS

NO. OF MEETINGS IN STAKES		NO. OF MEETINGS IN MISSIONS
11,362	SUNDAY NIGHTS, 5th TUESDAY, EXTRA SEWING MEETINGS, ETC.	2,5[illegible]

Visiting Teaching SERVICE

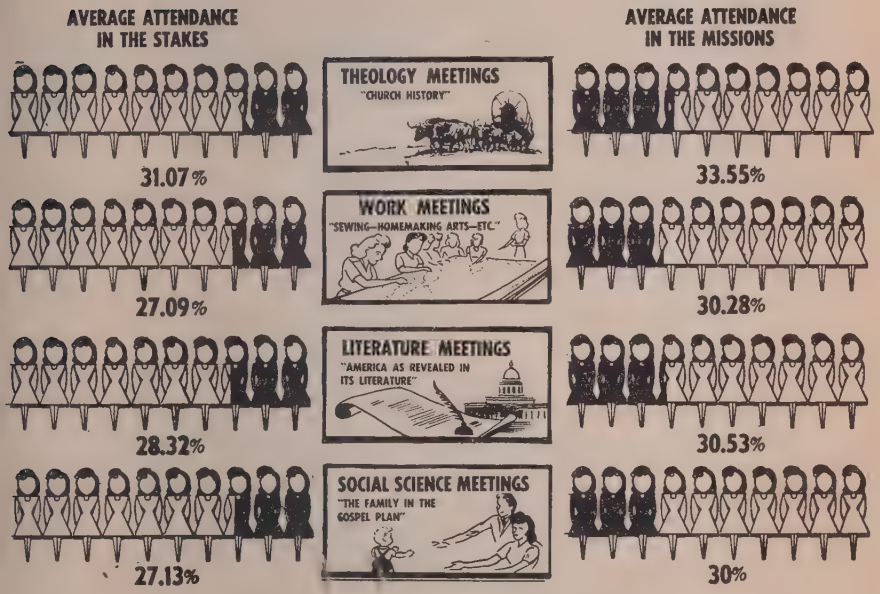

1,237,906
TOTAL VISITS
WERE MADE TO L.D.S. FAMILIES
to Carry the 1946 R. S. Messages—
"SOURCES OF STRENGTH"
and
"OUR PIONEER HERITAGE"
391,841
NOT HOME
DURING THE YEAR FAITH SUSTAINING MESSAGES WERE CARRIED BY 31,678 VISITING TEACHERS IN 13,155 DISTRICTS
EACH L.D.S. HOME SHOULD BE VISITED BY R.S. ONCE A MONTH OR 12 TIMES A YEAR
An average of 7 visits were made to each L.D.S. family in 1946
571,825 MESSAGES WERE DELIVERED TO 67.58% OF THE FAMILIES FOUND AT HOME
846,605
AT HOME
COMMUNICATIONS IN LIEU OF VISITS
16,992

THE General Board deeply appreciates the very heartening impetus which visiting teaching, in all its phases, received during 1946. This was brought about through visiting teacher conventions held in many of the stakes throughout the Church, through the personal enthusiasm and interest of the stake and ward presidents who are responsible for the visiting teaching program, and by the devotion and service of the visiting teachers themselves.

There were 927 visiting teacher districts created in 1946, and 646 additional visiting teacher meetings were held. Monthly friendly visits increased 97,533 and were made by an additional 1,894 visiting teachers during 1946.

Communications made by mail or telephone in lieu of visits decreased 7,606 or 30.92%. It is expected that these communications will continue to decrease now that travel facilities are available for making personal visits to the homes.

Educational SERVICE



THROUGH A TOTAL AVERAGE ATTENDANCE OF **30,507**

OR

28.8% OF R.S. MEMBERS

17.6% OF L.D.S. HOMES WERE BENEFITED BY THIS PROGRAM

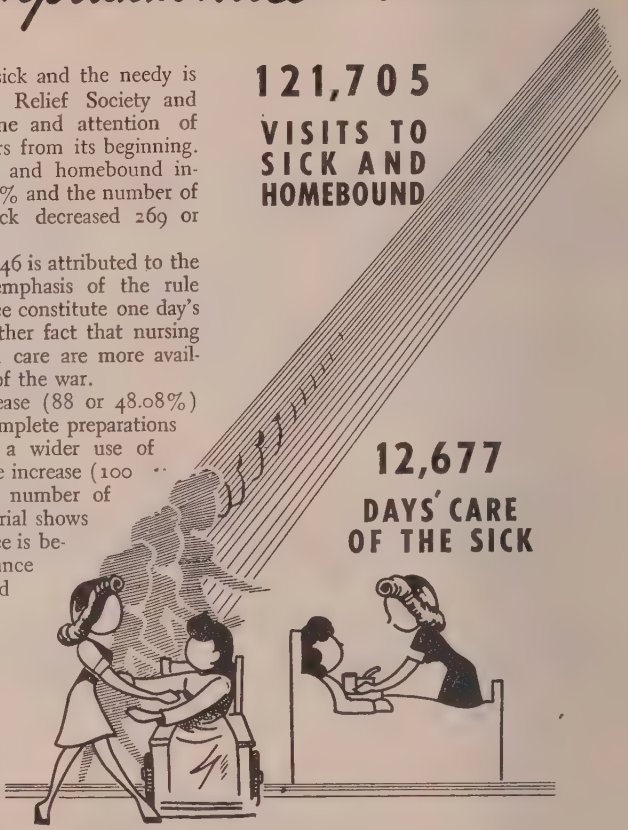
Compassionate SERVICE

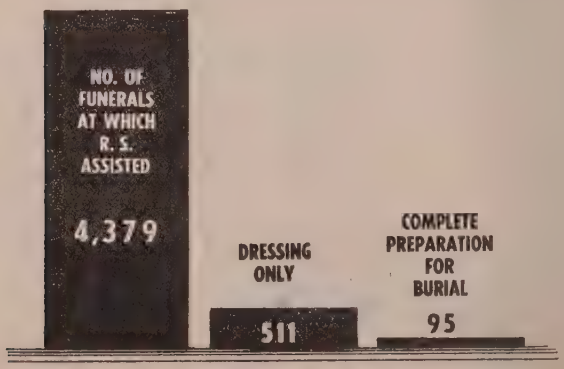
THE care of the sick and the needy is fundamental to Relief Society and has engaged the time and attention of thousands of members from its beginning.

Visits to the sick and homebound increased 2,975 or 2.50% and the number of days' care of the sick decreased 269 or 2.07%.

The decrease in 1946 is attributed to the General Board's re-emphasis of the rule that 8 hours of service constitute one day's care, and to the further fact that nursing services and hospital care are more available since the close of the war.

The marked decrease (88 or 48.08%) in the number of complete preparations for burial indicates a wider use of mortuary service. The increase (100 or 24.33%) in the number of bodies dressed for burial shows that this sacred service is being extended. Assistance at funerals decreased slightly (.65%).

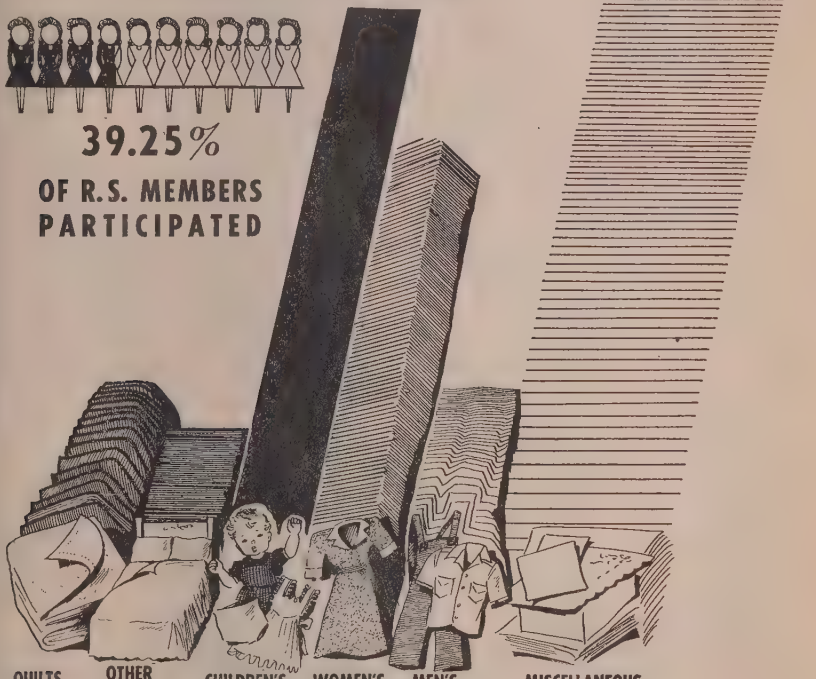




Sewing SERVICE

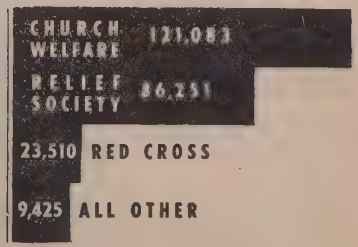
240,269 ARTICLES WERE COMPLETED IN 880,150 HOURS

39.25% OF R.S. MEMBERS PARTICIPATED



THE average number of women participating in the sewing program each month during 1946 increased 9,213, from less than 30% to nearly 40% of the total membership. The number of hours spent in sewing activities increased 138,782, and the number of completed articles increased 34,035 over 1945.

NUMBER OF ARTICLES COMPLETED FOR:



Church Welfare SERVICE

A MAJOR ACTIVITY OF RELIEF SOCIETY

339,784

TOTAL HOURS OF SERVICE BY R.S. WOMEN ON CHURCH WELFARE

(NOT INCLUDING WORK DONE AT R. S. MEETING)

9.32% OR **31,680 HRS.** BY R. S. WOMEN RECEIVING AID

90.68% OR **308,104 HRS.** BY ALL OTHER R. S. WOMEN

93,614 ARTICLES IN STAKES
1,161 PERSONS IN MISSIONS
27,469 ARTICLES IN MISSIONS
490 FAMILIES IN MISSIONS
3,530 FAMILIES IN STAKES
10,998 PERSONS IN STAKES

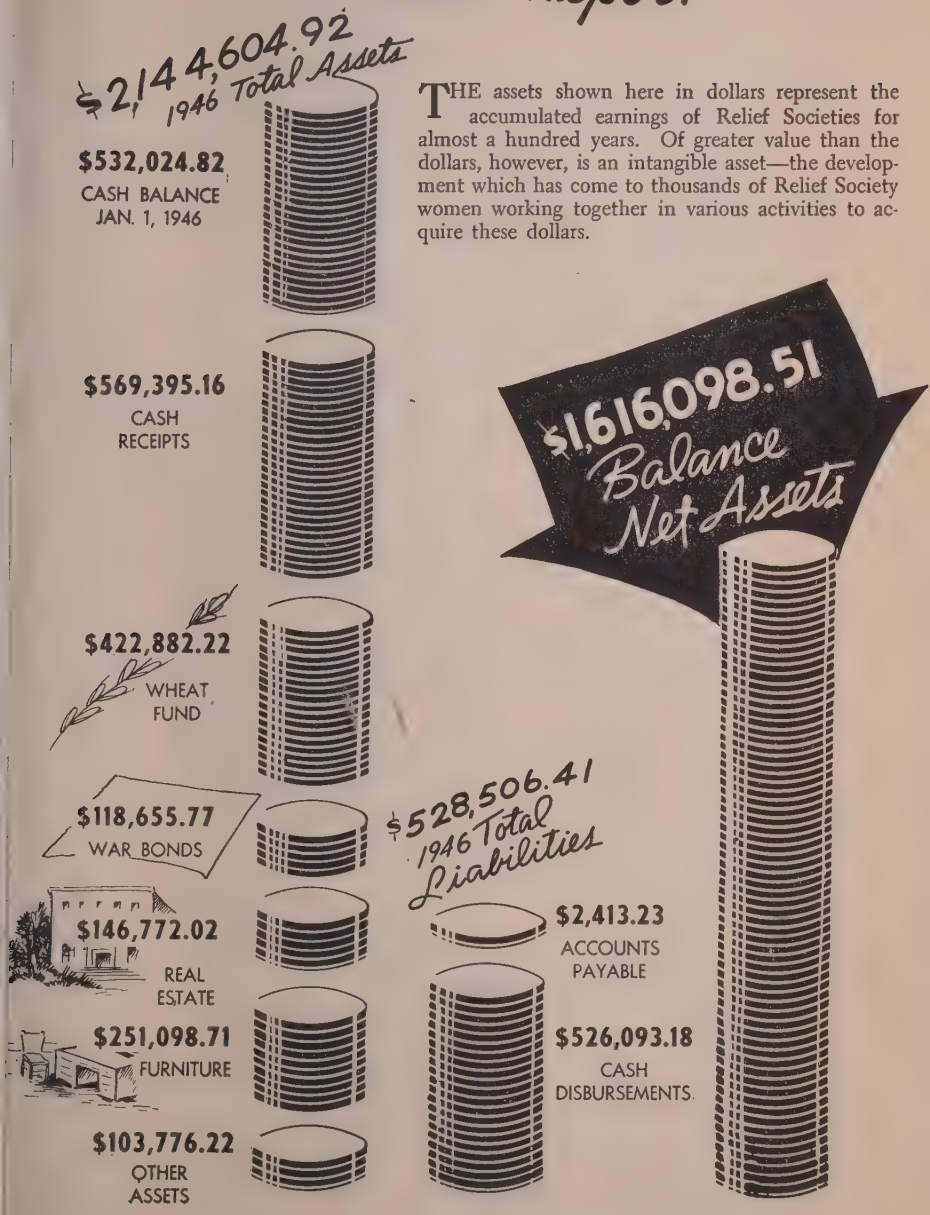
121,083 ARTICLES COMPLETED FOR CHURCH WELFARE AT R.S. MEETINGS

FAMILY WELFARE SERVICE

THIS SERVICE, GIVEN UNDER THE DIRECTION OF THE BISHOPS, INCLUDES FAMILY ANALYSES AND FOLLOW-UP VISITS BY WARD RELIEF SOCIETY PRESIDENTS AND IS IN ADDITION TO OTHER TYPES OF SERVICE RENDERED BY RELIEF SOCIETY TO THE WELFARE PROGRAM

IN 4,020 FAMILIES—12,159 PERSONS WERE GIVEN FAMILY WELFARE SERVICE

Financial Report



THE assets shown here in dollars represent the accumulated earnings of Relief Societies for almost a hundred years. Of greater value than the dollars, however, is an intangible asset—the development which has come to thousands of Relief Society women working together in various activities to acquire these dollars.

COMPARATIVE *Financial & Statistical Data*

		1946	1945	Change 1945 to 1946	
		Number or Amount	Number or Amount	Number or Amount	Per Cent
ORGANIZATIONS	**STAKES AND MISSIONS, TOTAL**	**197**	**190**	**+7**	**+3.68**
	Stakes	159	152	+7	+4.61
	Missions	38	38		
	Local	**2,393**	**2,230**	**+163**	**+7.31**
	Wards in Stakes	1,352	1,310	+42	+3.20
	Branches in Missions	1,041	920	+121	+13.15
MEMBERS	**Membership, Total**	**105,798**	**101,691**	**+4,107**	**+4.03**
	General Officers and Board Members	19	17	+2	+11.76
	Stake Officers and Board Members	1,699	1,606	+93	+5.79
	Mission Presidents and Other Officers	282	229	+53	+23.14
	Ward and Branch Executive Officers	9,276	8,897	+379	+4.25
	Other Officers	4,916	4,836	+80	+1.65
	Class Leaders	7,841	7,335	+506	+6.89
	Visiting Teachers	31,678	29,784	+1,894	+6.35
	All Other Members	50,087	48,987	+1,100	+2.24
L. D. S. FAMILIES	**L. D. S. Families, Total**	**177,770**	**158,063**	**+19,707**	**+12.46**
	In Stakes	162,811	147,523	+15,288	+10.36
	In Missions	14,959	10,540	+4,419	+41.92
MEETINGS AND ATTENDANCE	**MEETINGS HELD, TOTAL**	**90,219**	**87,533**	**+2,686**	**+3.06**
	In Wards and Branches	**86,577**	**84,477**	**+2,100**	**+2.48**
	Regular Ward Meetings for Members	62,731	62,745	—14	—.02
	March Sunday Night Meetings	3,853	1,315	+2,538	+193.00
	Visiting Teachers' Training Meetings	9,633	8,987	+646	+7.18
	Ward Preparation Meetings	7,222	8,432	—1,210	—14.35
	Ward Conferences	1,890	1,633	+257	+15.74
	Ward Conference Preliminary Meetings	1,248	1,365	—117	—8.57
	In Stakes and Missions	**3,606**	**3,031**	**+575**	**+18.97**
	Stake and Mission Dist. Board Meetings	1,868	1,689	+179	+10.59
	Stake and Ward Officers (Union) Mtgs.	1,362	879	+483	+54.94
	Meetings in Lieu of Union Meetings	376	463	—87	—18.79
	General Board Meetings Held	**36**	**25**	**+11**	**+44.00**
	VISITS TO WARDS BY STAKE OFFICERS	**10,415**	**8,329**	**+2,086**	**+25.04**
	AVERAGE ATTENDANCE AT REGULAR MEETINGS				
	For Members	**30,507**	**29,697**	**+810**	**+2.72**
	In Stakes	25,215	24,499	+716	+2.92
	In Missions	5,292	5,198	+94	+1.80
	PER CENT OF MEMBERS REPRESENTED BY AVERAGE ATTENDANCE AT REGULAR MEETINGS	**28.83**	**29.20**	**—.37**	
	In Stakes	28.40	28.53	—.13	
	In Missions	31.09	32.84	—1.75	
ACTIVITIES	**VISITING TEACHING**				
	Number of Visiting Teacher Districts	18,155	17,228	+927	+5.38
	Family Visits, Total	1,237,906	1,140,373	+97,533	+8.55
	Home	846,065	777,025	+69,040	+8.89
	Not Home	391,841	363,348	+28,493	+7.84
	Per Cent Home	68.34	68.13		+.21
	No. Communications in Lieu of Visits	16,992	24,598	—7,606	—30.92

COMPARATIVE FINANCIAL AND STATISTICAL DATA
(Continued)

		1946	1945	Change 1945 to 1946	
		Number or Amount	Number or Amount	Number or Amount	Per Cent
ACTIVITIES (Continued)	**EDUCATIONAL SERVICE**				
	Average Attendance at Relief Society				
	Theology	33,299	32,882	+417	+1.26
	Work (Sewing)	29,206	27,920	+1,286	+4.60
	Literature	30,334	28,588	+1,746	+6.10
	Social Science	29,189	30,399	−1,210	−3.98
	Women Completing Red Cross Courses	**471**	**806**	**−335**	**−41.56**
	Home Nursing	297	382	−85	−22.25
	First Aid	28	105	−77	−77.33
	Nutrition	90	177	−87	−49.15
	All Others	56	142	−86	−60.56
	SEWING SERVICES AT MEETINGS				
	Av. No. of Women Sewing Monthly	**41,533**	**32,320**	**+9,213**	**+28.50**
	For Red Cross	2,919	7,825	−4,906	−62.69
	For All Other	38,614	24,495	+14,119	+57.64
	Number of Hours Given	**880,150**	**741,368**	**+138,782**	**+18.71**
	For Red Cross	30,729	143,378	−112,649	−78.56
	For All Other Purposes	849,421	597,990	+251,431	+42.04
	Articles Completed	**240,269**	**206,234**	**+34,035**	**+16.50**
	For Relief Society	86,251	75,525	+10,726	+14.20
	For Church Welfare	121,083	42,527	+78,556	+184.72
	For Red Cross	23,510	74,203	−50,693	−68.31
	For All Other	9,425	13,979	−4,554	−32.57
	Kinds of Articles				
	Quilts	13,270	11,449	+1,821	+15.90
	Other Bedding	9,043	7,268	+1,775	+24.42
	Children's Clothing	47,934	30,160	+17,774	+58.93
	Women's Clothing	35,837	22,531	+13,306	+59.05
	Men's Clothing	13,064	13,708	−644	−4.69
	Other (Miscellaneous)	121,121	121,118	+3	
	COMPASSIONATE SERVICES				
	Visits to Sick and Homebound	121,705	118,730	+2,975	+2.50
	Number of Days' Care of Sick	12,677	12,946	−269	−2.07
	Bodies Prepared for Burial	606	594	+12	+2.02
	Complete Preparation	95	183	−88	−48.08
	Dressing Only	511	411	+100	+24.33
	No. Funerals at Which R. S Assisted	4,379	4,408	−29	−.65
	CHURCH WELFARE SERVICES (In Addition to 121,083 Articles Completed at Relief Society Work Meetings)				
	Hours Church Welfare Projects	339,784	191,053	+148,731	+77.84
	By R. S. Women Receiving Aid	31,680	17,808	+13,872	+77.89
	By All Other Relief Society Women	308,104	173,245	+134,859	+77.84
EMERGENCY PREPAREDNESS	**No. of Ward First Aid Kits**	**782**	**783**	**−1**	**−.12**
	No. of Ward Home Nursing Supply Chests	**372**	**419**	**−47**	**−11.21**
	No. of Wards with List of Nurses	**882**	**678**	**+204**	**+30.08**
FINANCES	**Cash Receipts**	**$ 569,395.16**	**$ 474,286.61**	**$ 95,108.55**	**+20.05**
	Cash Disbursements	**526,093.18**	**434,016.32**	**92,076.86**	**+21.21**
	Net Assets	**$1,616,098.51**	**$1,481,890.93**	**$ 134,207.58**	**+9.05**
MAGAZINE	Relief Society Magazine Subscriptions	80,558	74,032	+6,526	+8.81

IN BRIEF!

2,393 Organizations
WITH — 105,798 · Members

HELD 86,577 — Meetings
WITH 30,507 · AVERAGE ATTENDANCE AT "REGULAR" MEETINGS

1,237,906 · Visits
WERE MADE BY 31,678 VISITING TEACHERS TO L.D.S. FAMILIES

AN AVERAGE OF 30,507 R.S. WOMEN
RECEIVED Education
IN THEOLOGY, SEWING AND HOMEMAKING, LITERATURE, SOCIAL SCIENCE

121,705 · Visits to Sick & Homebound
12,677 · Days Care of the Sick WERE GIVEN

240,269 · Articles Sewed
BY R.S. WOMEN —

FOR Church Welfare:
121,083 · ARTICLES COMPLETED
BY R.S. WOMEN IN ADDITION TO WORKING—
339,784 · HOURS ON OTHER CHURCH WELFARE PROJECTS

and

RELIEF SOCIETY'S Financial Report
SHOWED $1,616,098.51 NET ASSETS

September Fruits

Sara Mills

"EVERY herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving." That is a part of the Word of Wisdom that sings to me in September. Fruit there is in abundance, weighing down the trees, lying flushed in the hot dust of the orchards, sending out sweet, heavy odors from the drying kilns, and filling the kitchens with a hot steam that is a promise of summer's goodness for winter's days.

You may be too busy preparing for winter to think overmuch of the bounteous supply of food that is yours for today's use. School is starting. There is the blue haze of Indian summer in the air, bidding you to enjoy these last warm days. But the fruits of the orchard are waiting, offering you their best in taste and texture.

I have chosen three recipes that are "tops." I use them when a well-loved person is coming to break bread with us, or when I am overflowing with good will towards my family and feel that they deserve a little extra of September's opulence.

Peach Cobbler

Pastry:

- 2½ cups flour
- ½ cup vegetable shortening
- ¾ cup milk
- 3½ tsp. baking powder
- ¾ tsp. salt.

Sift the flour with the baking powder and salt. Chop in vegetable shortening until the mixture looks like coarse meal. Stir in milk quickly with a fork. Fold and carefully turn on a lightly floured board. Roll out into a thin sheet and cut into 8 five-inch squares.

Fruit:

- 1 quart fresh peaches (measured after peeling and slicing)
- ¾ cup sugar
- juice of ½ lemon
- ¼ tsp. cinnamon
- ¼ tsp. nutmeg

Mix peaches with sugar, juice of lemon, cinnamon, and nutmeg. Place the peach mixture on the squares, one at a time, and pinch the corners together. Then set them in a baking pan.

Syrup:

- 2 cups dark corn syrup
- ¾ cup water
- juice of one lemon
- 3 tbsp. butter or substitute

Bring mixture to a boil and let simmer for ten minutes or so. Sugar can be used in place of the syrup if the latter is not available, but the syrup is best. Pour the syrup over the peach squares and bake in a 425° F. oven for ten minutes. Reduce to 350° F. It will take about half an hour longer to complete the baking.

Apple Pie With Cider

Pastry (for two pies):

- ¾ cup vegetable shortening
- 2¼ cups flour
- 1 tsp. salt
- 1 egg
- 3 tbsp. milk

Sift flour and salt. Divide the shortening, cutting in one half at a time. Instead of the usual ice water beat up the egg until it is frothy and add milk, if you need more

liquid. Toss the liquid into the flour mixture lightly and mix with a fork, then chill the pastry.

Fruit:

1½ quarts apples (measured after peeling, coring, and cutting)
1 cup apple cider
1 cup sugar
1½ tbsp. cornstarch
2 tbsp. lemon juice

Make this pie out of the September apples, juicy and tart, that are hanging high in your orchard. After peeling, quarter, then cut the quarters into threes and place in a stewing pan. Pour cider and sugar over the apples. You defeat the sweet tang of the cider if there is too much sugar. Let the apples boil gently until they barely look transparent and begin to soften, no longer. Just before removing from the stove, add cornstarch in lemon juice. Before the top crust is put on, dot the pie well with butter, and give it a shake of cinnamon. Bake in a 450° oven until the crust is lightly browned, then reduce to 350° F. You will find that the milk and egg crust browns quickly, and that the pie cooks more quickly.

If I didn't have this pie freshly made on my kitchen table, I'd stop right here to pare the apples. It's that good.

You may substitute pineapple juice for cider. The master of this household says he prefers pineapple juice; I still hold to cider. I once used apricot nectar. It was delicious.

Baked Apples

6 large apples
¾ cup brown sugar
3 tbsp. butter
2½ cups boiling water
¼ tsp. cinnamon
1 tbsp. cornstarch
¼ cup cold water

Wash and pare apples. Place in a small, deep baking dish. Add brown sugar and butter, which has been mixed with boiling water. Sprinkle with cinnamon. Bake at 425° F. until apples are tender. Pour off liquid into small pan. Make a paste of cornstarch and cold water. Add slowly to the liquid, and stir constantly until boiled. Pour over apples and serve warm. You will feel as if you are tasting baked apples for the first time.

A graham cracker pie crust is never amiss. You can fill it with sliced, chilled, and sugared peaches, to which cinnamon and nutmeg have been added. Top it with whipped cream, and have a dessert fit for the season. Berries (and there are places where berries ripen in September) may be done the same way. Or they may be cooked, thickened, and poured into the crust.

Peach parfait, my own christening, is made by slicing and sugaring luscious peaches and chilling them. Then in your tallest glasses, put layers of vanilla ice cream and layers of peaches, topping them with a swirl of peaches.

To show that we haven't forgotten the herbs in the season thereof, take some of the leaves of the sweet basil that should be growing in your garden, and cut them into every tomato salad you make this month of September.

How wonderful it is to live at this time, and how marvelous it is to dwell in a land where freedom abounds. If the people of this Nation will turn to the Lord and keep his commandments, they will enjoy happiness, and our Heavenly Father will continue to bless them.

—President George Albert Smith

A Strange Ransom

A TRUE PIONEER STORY

Ellen Redd Bryner

THEIR cherished homes in the beautiful city of Nauvoo were still mourned by the Latter-day Saint refugees. The hardships of their trek across the State of Iowa were still remembered. Camped on a tributary of the Missouri River, they were building temporary living quarters. Thrift and industry prevailed among this group of suffering people. Men were busy sawing and dragging logs for their cabins, which must be built and chinked to shelter the families before the cold winds and storms of autumn came. Wives and mothers, too, found little leisure time. In addition to household duties, there were berries, which grew in abundance near the encampment, to be picked and dried to add to the scanty store of foodstuffs. Also, the surplus of the wild game, one of their main sources of food supply, must be cut into pieces, soaked in brine, and hung to dry.

The children of the company were happy when following their fathers about and watching them chain several logs together to drag to a home site. Sometimes a group of the children would climb on a pile of chained logs and have a ride as the team of oxen dragged the logs to the place of building.

In the forest a short distance away, a band of Indians had set up their wigwams and settled down as neighbors to the Latter-day Saints. Some of the Indian children became friendly with the white boys and girls and sometimes shared in their play. One day, four or five of the Latter-day Saint children and an Indian child climbed on a pile of logs for a ride. Unfortunately, the logs had not been chained firmly. As the oxen started, the logs slipped, throwing the children to the ground. All were unhurt except the Indian boy, who was seriously crushed between two logs.

A great agitation arose among the Indians, and the disturbance brought a threat which caused much uneasiness among the saints.

"If this papoose die, we kill one white child"—these were the words of their chief. Anxiety prevailed in every Latter-day Saint home. The women were untiring in their efforts to assist in caring for the injured boy. They carried food to the wigwam. They bathed and poulticed and prayed unceasingly for the restoration of the afflicted Indian child, who was seriously ill for a long time.

Caroline Butler had given of her strength and energy many times to soothe, comfort, and feed the sick child. Then she, herself, became dangerously ill. Her husband John Lowe Butler had gone with his teams and wagons to assist the poorer saints across the State of Iowa, hoping to bring back with him some flour and other provisions for his large, hungry family.

In her anxiety over the health of her children, Caroline had regularly given her portion of bread to them so that, though the weather was hot, her diet consisted almost entirely of

fresh meat. This unbalanced diet, combined with the heavy work of caring for a large family, storing food for winter, and her nursing the injured papoose, had made her ill with dysentery. As the days passed she grew weaker from lack of proper food. Her neighbors were kind and anxious for her welfare, but they were unable to furnish her with the food she needed for her recovery.

As this good woman lay sick and discouraged, while two neighbor sisters were bathing her almost deathlike face, the Indian chief came from his camp to her door. He was frightened by her appearance and learned from her neighbors the cause of her condition.

My mother, Keziah, then a child of about nine years, stood by her mother's bed, feeling the need of a little comfort and encouragement that can only come from a mother to her child. The chief, without explanation, took this child by the hand and led her out of the house and through the forest to the wigwam. The sick mother who saw her child led away, thought, the Indian papoose has died; my little girl is the ransom; my child is the price of that death.

The two neighbor women were speechless and Caroline was too weak to plead in protest, or even to pray. Not a word was spoken as they sat for about a half hour until little Keziah walked in the door with a quart bowl of white flour, a cup of sugar, and a small bag of coffee. The chief had made it plain to the little girl that her mother must not eat any more meat, but should have a cake of bread made from this flour every day.

The fulfillment of the prayers of this faithful group came with the restoration of the injured papoose. From Caroline's difficult experience, from her extreme suffering and sickness, her soul developed strength and she learned that there is good in the hearts of the red men.

THE SPINNING WHEEL

Mabel Jones Gabbott

The spinning wheel
Went round and round,
And spun fine flax
For Grandma's gown.

And sometimes it spun
Woolen thread,
To make a cap
For Grandpa's head.

But now it doesn't
Spin at all,
It stands so quiet
In the hall.

Perhaps it dreams
Of other years
Of handcart trails,
And pioneers.

NOTES FROM THE FIELD

Margaret C. Pickering, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for October 1946, page 685.

FASHION SHOWS, BAZAARS, AND OTHER ACTIVITIES

Photograph submitted by Minnie Du Frain

SACRAMENTO STAKE (CALIFORNIA), HOMESTEAD WARD FASHION SHOW, April 9, 1947

The women, wearing the dresses and hats which they made in Relief Society work meeting, are:

Front row seated, left to right: Fay Blanchard, Second Counselor; Lou Hamilton; LaRue Yeates, First Counselor; Charlotte Andersen; Yvonne Hammond, work director and general chairman of the fashion show; Leah Huntsman; Edith Sellers.

Back row standing, left to right: Ila Anderson; Marie Gibby; Roma Clawson; Alice Tingey; Emily Burr; Minnie Du Frain, President; Hazel Busath; Vada Crabbe; Valoie Hill; Rowane Strain; Melba Pinnegar; Elayne Leavitt, commentator for fashion show.

An unusual feature of this fashion show was the presentation of interesting skits between the different appearances of the models. The women who appeared in the skits wore costumes of the 1800-1900 period, which contrasted vividly with the modern fashions made by the Relief Society members. The stage was decorated beautifully, and soft music was played during the promenade of the models. Two hundred guests attended the fashion show which was a credit to the women for the careful designing and expert sewing of their costumes.

Photograph submitted by Lucy Kenny

RENO STAKE, PORTOLA (CALIFORNIA) BRANCH RELIEF SOCIETY ANNIVERSARY DINNER, March 17, 1947

At the head of the table, left to right: Secretary-Treasurer Mabel Humphreys; First Counselor Lucy Kenny; President Ada Neubert; Second Counselor Leah Williams.

Also seated are the class leaders and visiting teachers; standing are other Relief Society members and the husbands and partners.

Isabel Cook is president of Reno Stake Relief Society.

Photograph submitted by Beatrice Self

DENVER STAKE (COLORADO), DENVER FIRST WARD RELIEF SOCIETY ANNIVERSARY PARTY, March 17, 1947

Standing back row, left to right: Second Counselor Elsie Ballard; President Elizabeth Hales; First Counselor Ann Ellsworth.

Seated front row, second from left: Secretary Lucy Thompson.

Erma A. Rice is president of the Denver Stake Relief Society.

Photograph submitted by Agnes Gross

NORTHERN CALIFORNIA MISSION, SANTA ROSA BRANCH SINGING MOTHERS ASSEMBLED FOR THE CENTENNIAL PROGRAM, MARCH 2, 1947

Front row left to right: First Counselor Mary Sanders; President Agnes Gross; Second Counselor Ada Wilson; Secretary Grace McPeak.

Second row, standing, left to right: Sophia Carey; Martha Byrne; Essie Blackner; Martha Fisher; Alice Rain; Edith Carlquist.

Back row standing left to right: Arline Reveal; Gertrude Ray; Trene Hartup; Mabel Schick.

In the background may be seen the large framed picture (83 by 73 inches) which was used in the program. The ten-inch border is made of 600 gold and blue flowers.

NORTHWESTERN STATES MISSION, SANDPOINT BRANCH (IDAHO) SINGING MOTHERS IN PIONEER COSTUMES ASSEMBLED FOR RELIEF SOCIETY CONFERENCE, March 2, 1947

Seated, left to right: Rose Scott; Elda Hatch, Secretary; Selma Parr, President.

Standing, left to right: Emma Deeter; Ada Roos, Counselor; Amy Lee; Wilma M. Marshall, chorister.

Sister Marshall reports: "We do enjoy our work in the Relief Society and feel the blessings of the Lord in it. We are located away up on the north end of Lake Pend Oreille in the Pan Handle. We wanted to send this picture in to show that we enjoy our work here both in singing and in all things we are set to do."

Photograph submitted by Wilma M. Marshall

Photograph submitted by Reta Broadbent

BONNEVILLE STAKE (SALT LAKE CITY, UTAH) THIRTY-THIRD WARD QUILTERS, ASSEMBLED FOR WORK MEETING, April 1947

Left to right: Marianne Christensen; Elizabeth Grey; Cassie Saunders; Catherine Collett; Nellie Oswald; Pearl Saunders; Phoebe Morrell; Eleanore Olsen.

Nearly all of these women have attended all of the work meetings during the year. They have completed ten very beautiful quilts, some of them in unusual and difficult patterns.

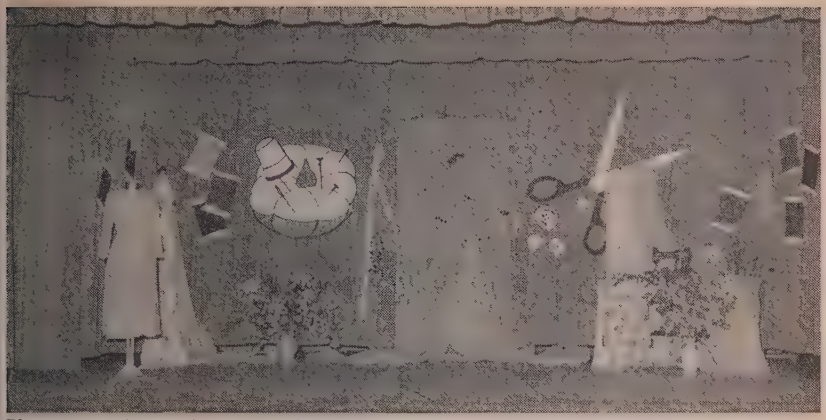
Reta Broadbent is president of Thirty-Third Ward Relief Society, and Aliene M. Young is Bonneville Stake president.

BIG HORN STAKE (WYOMING), BYRON WARD, SIX STAKE RELIEF SOCIETY PRESIDENTS

In the May *Magazine* (page 353) the names of five stake Relief Society presidents who had lived in the small town of Byron, Wyoming, were mentioned. Since the publication of this item, information has been received regarding another stake president who once was active in the Byron organization—Lida Perry Call, President, East Rigby (Idaho) Stake Relief Society.

ERRATUM

The note from the South Gate Ward, in the *Magazine* for July 1947, page 478, lists this ward as being in the South Los Angeles Stake. The note was from the South Gate Ward of Grant Stake (Salt Lake City). Ruth Jarman is the president of this ward Relief Society.



Photograph submitted by Dorothy C. Robinson

BOISE STAKE (IDAHO), STAGE SETTINGS FOR FASHION SHOW
May 1947

As a climax to the sewing and remodeling activities of Boise Stake, the ward work directors sponsored a fashion show to display the work completed. Seventy articles were exhibited, including suits, coats, dresses, housedresses, negligees, formals, knitted articles, and children's clothes. The unusual stage setting shown in the photograph added interest and atmosphere for the occasion.

Maudell Harris is president of Boise Stake Relief Society.

Photograph submitted by Nida Taggart

SWISS-AUSTRIAN MISSION, RELIEF SOCIETY OFFICERS ASSEMBLED FOR CONFERENCE IN BERN, SWITZERLAND, March 1947

Left to right: Sister Gigeln; Maria Margeney, President, Bern Relief Society; Anna Stoeklin, assistant to the Mission Relief Society President; Sister Rindlisbacher; Sister Schmidt; Nida Taggart, President, Swiss-Austrian Mission Relief Society; Freda Hubacher, District President, Bern.

Photograph submitted by Elder William R. Callister

BRITISH MISSION, DERBY BRANCH (NOTTINGHAM DISTRICT), SAINT ASSEMBLED FOR BIRTHDAY IN HONOR OF RELIEF SOCIETY PRESIDENT ELIZABETH BRADLEY

Shown in the picture are a number of active workers in the Church auxiliary orga izations and friends of Sister Bradley (standing at the right, back of the table, and in t inset). Sister Bradley was born in 1852 and has served as the president of the Der Branch Relief Society for the past thirty-seven years. Under her direction the bran Relief Society has grown in membership and in the spirit of the gospel, and has acco plished much charitable work, answering the many calls for assistance that have be made during two world wars.

Photograph submitted by Leona Hansen

NORTH IDAHO FALLS STAKE (IDAHO), FOURTH WARD PAGEANT

"Our Relief Society, Yesterday, Today, and Tomorrow," March 17, 1946

Left to right, representing Relief Society of Yesterday: Barbara Cook; Jane Cook; Ruth Hart; Ellie Forbush. Representing Relief Society Today: Mattie Colson; Olive Burtenshaw; President Hazel Wright; Opal Nixon; Pearl Jordan; Annie Nielson; Veda Howard; Leona Hansen; Beulah Johnson.

Not present when the picture was taken: Maxine Hansen and Kathleen Johnson, who represented Relief Society Tomorrow.

May W. Andrus is president of North Idaho Falls Stake Relief Society.

Photograph submitted by Verna F. Murphy

HAWAIIAN MISSION, WAILUKU BRANCH RELIEF SOCIETY
February 1947

This photograph was taken on a regular meeting day and shows the children whom the sisters bring with them to the meetings. At the right in the front row is Sister Verna F. Murphy, former president, Hawaiian Mission Relief Society.

INSPIRATION

Eva J. Lillywhite

Whatever sunshine touches, it leaves a violet ray,
Whenever faith awakens, it leaves a perfect day,
Whenever kindness lingers to heal a broken heart,
Then someone is really doing more than his part.

LESSON DEPARTMENT

Theology—The Life and Ministry of the Savior

Lesson 3—"Earthly Advent of the Christ Predicted"
"The Meridian of Time"

Elder Don B. Colton

(Reference: *Jesus the Christ* (Chapters 5 and 6), by Elder James E. Talmage)

For Tuesday, December 2, 1947

Objective: To demonstrate that the great events of the Savior's life and of his plan of salvation had been revealed aforetime; and to give an explanation of the condition of the Jews during the meridian of time.

"SURELY the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7).

Three outstanding prophecies run all the way through the books of the Old Testament:

1. The coming of Messiah or a king.
2. The scattering of Israel.
3. The gathering of Israel.

We shall consider only the first. For more than a thousand years prior to the Lord's advent in the flesh, the tribes of Israel had been looking for a great deliverer and leader. Only the prophets seem to have realized fully in what manner he would appear.

Moses wrote the Pentateuch, or the five books of the law, in about 1451 B.C. There followed after him a long line of prophets, nearly all of whom promised the Jews that their king was coming. These promises, though more or less indistinct and uncertain, were a great comfort and source of hope to the chosen people. They are edifying and stimulating today.

We should remember that the twelve books following Deuteronomy were written by appointed historians. These historians wrote much that is difficult to understand, because we are unfamiliar with many of the events of their day. The history which was written was and is priceless. Truly, the Lord verified his promise to Abraham. He made of Israel a great nation (Gen. 12:1-3). Whether we study the utterances of divinely commissioned prophets or the writings of inspired poets, we will find they are all rich in promises of the coming of a Messiah.

Adam, the father of the human race, knew of the coming of a Savior and rejoiced in the wonderful explanation given by the angel (Moses 5:6-9). Other great prophets between Adam and Abraham knew and rejoiced because of the great

plan of salvation. The first great prophecy recorded in Jewish scripture of the Messiah's coming is recorded in Gen. 49:10.

A learned Jew in New York once said to the writer of these lessons: "We think also Jacob referred in that promise to the coming of a king or Messiah, but we have no proof that Jesus of Nazareth fulfilled that prophecy." He was invited to study the history of Judah. He was willing to admit that "Shiloh" meant king—one yet to come—and that scepter connoted kingly authority. Judah was to reign in Palestine and interpret the law until Shiloh came. Herod, who was king of the Jews when Christ came, was the first foreigner to reign over Judah after the settlement in Palestine. After the Savior was crucified and the temple destroyed, no direct descendant of Judah has since reigned over Palestine. Reread the prophecy in the light of these statements.

Moses spoke of the raising up of a great prophet (Deut. 18:15-19). In fact, the system of sacrifices established by Moses was "essentially a prototype of the sacrificial death to be accomplished by the Savior on Calvary." The prophets all knew that the sacrifices offered up were in similitude of the final offering of the Son of God. In the Psalms, we find frequent reference or allusion to the coming of and the work of Christ.

Probably, no prophet of pre-Messianic time had a clearer vision of the Redeemer than did Isaiah:

> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
>
> But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
>
> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
>
> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
>
> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken (Isaiah 53:4-8).

The entire chapter should be read. Zechariah interrupted his prophecy concerning the restoration of Israel in the latter day to tell that the Savior would come and that his hands would be wounded in the house of his friends.

Nearly all of the books of the Old Testament are rich in the promise of the coming of a Messiah.

The visions concerning the coming of our Lord, given to the prophets upon the eastern hemisphere, were also given explicitly to the prophets on the western hemisphere. The Book of Mormon is a history of a colony of Israelites, descendants of Joseph who was sold into Egypt. This group of people left Jerusalem about 600 B.C. Some of them were devout and wonderful prophets to whom the knowledge of the coming Redeemer was given with great plainness. Perhaps none saw more clearly than Lehi, the leader of the colony. His son Nephi records:

> Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world (1 Nephi 10:4).

(It is recommended that members read all of Chapter 10.)

Nephi saw not only that the Savior would be born, but saw also in vision many of the events which would occur following the birth. The prophet Abinadi speaks of the Godship of the Christ and says that he is "the very Eternal Father of heaven and of earth" (Mosiah 15:4). He meant, of course, in the sense that he created the world and is, therefore, its father. This great man saw that Jesus the Redeemer would be God and would come down among the "children of men, and shall redeem his people." Furthermore, just five years before the event, it was given to Samuel, the Lamanite, to know the time of Messiah's birth.

The Meridian of Time

This expression is frequently used. In its broad sense, the word *meridian* connotes principal divisions of time and space. Usually, it means noontime or the highest point the sun attains in its daily course. In all Christian countries, the years of human history are divided by the time of the birth of Jesus Christ. We speak of the time before that event as B.C., meaning *before Christ*, and after as A.D., or "in the year of the Lord." A.D. comes from the Latin words anno Domini. The plan of thus dividing time was also used by the Nephites.

An understanding of the political, social, and religious condition of the world when the Savior was born, is necessary to a clear comprehension of his life and works. It seems necessary to give just a brief resume of the Israelitish history. The name of Jacob, a grandson of Abraham, was changed to Israel. The descendants of Abraham became known as the children of Israel. They were designated as Israelites from the time they were in bondage in Egypt until the conclusion of the reign of Solomon. After his death, the tribe of Judah, part of the tribe of Benjamin, and remnants of other tribes remained loyal to Rehoboam, the son of Solomon, while the rest of the Israelites made Jeroboam, an Ephraimite, their king. The latter group came to be known as the Ten Tribes, sometimes called Ephraim, or the kingdom of Israel.

The two kingdoms maintained a separate status for about two hundred and fifty years. In about 721 B.C., the kingdom of Israel was destroyed and the captives were carried to the nations lying to the north. They later disappeared so completely as to be referred to thereafter as the Lost Tribes.

The kingdom of Judah continued for another one hundred and fifty years when the people were made captives and taken to Babylon. Judah was in exile for about seventy years, when they were liberated by decree of Cyrus the Persian. Most of the Hebrew people returned to Judea. However, this constituted only a fraction of the original Israelitish people. While they tried hard to reestablish Jewish greatness, the Jews were never again an entirely independent people. The temple service was again established. The sacred temple was rededicated about 163 B.C. Under Roman domination, the Jews were permitted to carry on their religious ceremonials and to exercise judicial powers except in cases of capital punishment. They could put no one to death without the consent of the Roman officials.

Under the law of Moses, the Jews had been required to keep apart from other nations. They were proud of their lineage and took a "holier-than-thou" position. This attitude frequently caused clashes with other peoples. They were allowed to read only Jewish books. They were enjoined to study and become thoroughly conversant with Jewish laws. They, however, were not a united people. In fact, after their return from the Babylonian exile, they divided into many sects and other contending organizations. The scholars—and there were many of them—were known as scribes. Many of these were honored with the title of rabbi or teacher. Many of these men rendered an excellent service by compiling and preserving sacred records. Ezra and Nehemiah were leaders in this work. We are indebted to the scribes for some of the finest literature, philosophy, and ancient history found anywhere in the world. The twelve historical books of the Old Testament are invaluable. The five poetical books contain gems of philosophy unsurpassed. These, of course, were inspired of God.

The scribes and rabbis were more highly honored by the people than were the orders of the priesthood.

The people became divided into many religious sects. The leading orders or denominations were the Pharisees, the Sadducees, the Essenes, the Nazarites, the Herodians, and the Galileans. The Pharisees were, by far, the largest group. The scribes usually united with them. Paul said in his defense before Agrippa: "After the most straitest sect of our religion I lived a Pharisee."

That sentence gives us a key. They all professed a belief in the Mosaic Law, but differed in their interpretation thereof. The Pharisees were very strict in their interpretation not only of the law of Moses, but also all rabbinical teachings were closely studied and often disputed. They contended much with other sects and among themselves.

The Sadducees contended for strict compliance with the Mosaic law as they construed it, especially the penalties—"an eye for an eye, and a tooth for a tooth." They did not believe in the resurrection.

Space will not permit a more detailed examination of the various Jewish sects. We must mention that the authority of the priesthood was, at least, outwardly recognized by the Jews, when the Savior came. While the priests were inferior to the scribes, they were permitted to officiate in the sacred ceremonials of the temple. However, the religion of the day consisted almost entirely of forms and ceremonials.

The state of the world, at the time the Savior was born, was one of comparative peace. There were fewer wars than the Roman Empire had known for many years. The time was favorable for his advent.

Questions and Suggestions for Discussion

1. Point out some of the outstanding prophecies of the scriptures concerning the coming of the Messiah. Illustrate the clarity of the Book of Mormon prophecies.

2. Discuss the religious and political condition of the Jews during the meridian of time.

3. To a study of what subjects was Jewish learning restricted?

Visiting Teachers' Messages—Our Pioneer Heritage

Lesson 3—Religious Activities

President Amy Brown Lyman

For Tuesday, December 2, 1947

Objective: That we may review the religious practices of the pioneers and emulate their activities.

THE religious zeal of the pioneers was due to their testimonies of the truthfulness of the restored gospel; and their desire to live up to this knowledge. Because of their testimonies they were willing to leave their homes and friends, and to give up their former religious affiliations; willing to endure hardships and persecutions and to undergo physical and mental suffering; willing and determined to live the gospel, cost what it might. And because of their testimonies they were strengthened to endure their hard and trying experiences, and in turn, by these very experiences, their testimonies were strengthened. From the time the new light came to them, it was the great and driving force in their lives.

Religion with the pioneers was not merely a Sunday affair, but played a most important part in their daily lives. Religious observances and activities were fostered and practiced from the beginning, in the homes, in the temporary settlements en route to the West, on the plains, and, finally, in the permanent settlements, and all in spite of physical hardships and handicaps, limited resources, and long and arduous hours of toil and labor for mere subsistence. There was always time for religion. The pioneers were a praying, church-going, scripture-reading people. The holding of family prayers was a common practice, with each member, in turn, being voice. The Sabbath was strictly observed. Churchgoing was popular, even with children, and partaking of the sacrament was regarded as a privilege and special blessing.

One of the most interesting places for children to go was to Sunday School, even though, in most instances, those in classes sat on long benches, and one Bible was passed along, giving each child a chance to read a verse. Fast Day was observed on Thursday, a weekday, a working day, when the fast was observed by every faithful member, and men and women, farmers, merchants, and all the people left their work, whatever it was, to attend meeting, where they opened their hearts to one another in testimony, and were comforted and uplifted.

Conferences, ward, stake, and general, provided opportunity for broader experiences, for widening horizons, and for general standardization of work.

Most of the pioneers were familiar with the Bible. It, with other Church works, was found on the old center tables in the parlors. One of the vivid memories of the writer is that of her mother reading aloud

from the large, attractive, old "Family Bible," with its heavy cover and large print, and quoting lovely passages from it to fit any conversation. The "Family Bible" was sacred, not only because it was holy scripture, but because it contained the vital statistics of the family, such as marriages, births, and deaths.

With all the duties and heavy responsibilities of the pioneers, they did not forget nor overlook the importance of missionary work, in accordance with the command of the Savior, "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

Men responded promptly to calls to serve as missionaries, even in their darkest, most trying days, leaving their homes and their families, at a time when they seemed to be in desperate need of life's bare necessities. The faithful, understanding wives and children, however, supported their husbands and fathers in this great and vital service.

Suggestions for Discussion

Let the teachers:

a. Tell of religious activities in their own pioneer homes and communities;

b. Tell of early missionary experiences of members of their families.

Work Meeting—Sewing

(A Course for Optional Use by Wards and Branches at Work Meeting)

Lesson 2—Choosing a Pattern

Jean Ridges Jennings

For Tuesday, November 11, 1947

CHOOSING a pattern for the garment to be made is a very important step in the process of acquiring something to wear, and, as many women have discovered, can be a very difficult task. A pattern well-selected goes a long way toward insuring the success of the finished article.

It is often very difficult for an inexperienced person, and sometimes even for one who has had extensive training, to visualize just how a certain fashion feature will look on her. Often the attractive drawing of a dress on the figure in the fashion magazine bears little resemblance to the picture of the finished garment on oneself. We must remember that the pictures portray ideally proportioned figures which may be taller and slimmer than our own.

Unless you know how well you can wear a flared peplum, a cutaway jacket, a barrel sleeve, the new tiered skirt, or similar fashion foibles, you should, if possible, first try on garments that have these details before buying a pattern which features them. You may discover that your dreamed of dress is not for you. No matter how much you admire certain styles, you must leave them alone if they do not become you. Strive always to suit your own personality in selecting your clothes.

When you go to the store to

choose your pattern, keep in mind the following points:

1. Be sure the style you choose is appropriate to the occasions for which the dress is to be worn.
2. Select a style that will be suitable for the material to be used.
3. Suit the pattern to your figure type.

When we tell you to choose a style appropriate to the occasion, we suggest that you first take into consideration the type of life that you lead. Simplicity is the keynote to a well-balanced wardrobe. By selecting simple lines and avoiding the pitfalls of too many intricate details, you can save yourself many disappointments and insure yourself of more happiness in wearing your clothes.

In selecting a style appropriate to the material to be used, we suggest that you remember that cottons and washable materials should be made up in styles that are simple and easy to launder. Soft silks, sheers, and jerseys lend themselves nicely to the currently draped and softened lines. Stiffer, heavier materials must be used for the more tailored styles and they depend largely on self-trim for interest.

Last, but most important, is to suit the pattern to the figure type. Strive to play up your good features and minimize your bad ones. Large figures should avoid slick, shiny, heavily figured fabrics. They should also avoid styles with a great deal of detail or too many lines. Slight figures can better use more elaborate features. If in doubt, be moderate. The first rule of good fashion is suitability and becomingness to you as an individual. Be true to yourself. If the current trends are unsuited to your particular type, stay in the conservative middle lane, and you will always appear more attractive.

Literature—Literature of the Doctrine and Covenants

Lesson 3—Types of Literature Found in the Doctrine and Covenants

Elder H. Wayne Driggs

For Tuesday, December 16, 1947

Objective: To appreciate the Doctrine and Covenants as literature through a discussion of the various forms of literature contained in the revealed word of the Lord.

IN the Doctrine and Covenants there are many forms of literature. There are examples of epistles, apocalyptic literature of the visionary type, prayers, exposition of a doctrinal nature, erotesis, the rhetorical question type of writing, which is often used with impressive literary effect, and Targums, known in Hebrew literature as the type of exposition which explains the scripture. Yes, and there are even examples of the lyric or song, together with the exalted rhapsody which includes a fusion of literary form such as the drama, vision, judgment, and revelations.

Of all the forms mentioned in the Doctrine and Covenants, four are more complete in sufficient amount

to study in separate lessons. These may be named as epistles, visions, prayers, and doctrinal exposition or instruction. Since, in this lesson, we are considering a survey of the types of literature found in this modern scripture, we will include all the forms but briefly to carry out an over-all review.

The direct and fervent appeal of one who cannot be present to carry his message in person, but must live out his thoughts through his pen, is found in the type of literature we call the epistle. Often such writing reaches the literary heights. Note the following section of the Doctrine and Covenants in this light:

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!

And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!

Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.

Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time. I am, as ever, your humble servant and never deviating friend, Joseph Smith (128:19-25).

The lofty type of literature that upholds and sustains the saints often was given in periods of travail and suffering. This kind of writing is visionary in style and is exalted in tone. Note this passage from the Doctrine and Covenants:

The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name (110:1-6).

An example of an inspired prayer of the Prophet Joseph Smith, written in jail at Liberty, Missouri, follows:

O God, where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us. Let thine anger be kindled against our enemies; and, in the fury of thine heart, with thy sword avenge us of our wrongs. Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever (121:1-6).

The Lord often speaks to his children through his Prophet in language powerful and quick. From a literary point of view such writing is expository and doctrinal in nature, but often, too, it is filled with poetic figures. Study the lines of this revelation explaining a pattern of good life:

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you; Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen (27:15-18).

Divine instruction is often given in literary forms. Note the effect of the rhetorical questions used by the Lord in the following section of the Doctrine and Covenants:

Verily thus saith the Lord unto my servant William Marks, and also unto my servant Newel K. Whitney, let them settle up their business speedily and journey from

the land of Kirtland, before I, the Lord, send again the snows upon the earth. Let them awake, and arise, and come forth, and not tarry, for I, the Lord, command it. Therefore, if they tarry it shall not be well with them. Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord; for what is property unto me? saith the Lord. Let the properties of Kirtland be turned out for debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord. For have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? Therefore, will I not make solitary places to bud and to blossom, and to bring forth in abundance? saith the Lord. Is there not room enough on the mountains of Adam-ondi-Ahman, and on the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore, come up hither unto the land of my people, even Zion (117: 1-9).

Another form of the Hebraic style of writing is classified as the Targum. Here, other existing scripture is interpreted or explained:

Q. What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation? A. It is the earth, in its sanctified, immortal, and eternal state.

Q. What are we to understand by the four beasts, spoken of in the same verse? A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created (77: 1-2).

For the pure element of literary excellence in emotions, perhaps none is greater than the song or lyric and the rhapsody. Consider the next two selections, the first might be called a psalm or poem, while the second, a rhapsody in type, is a fusion, in part, of literary forms such as would be found in drama, lyric, narrative or prophetic writings:

The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.
Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace.
Forever and ever, Amen.
(84:99-102).

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth. And this gospel shall be preached unto every nation, and kindred, and tongue, and people. And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters—calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads;

for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence.

When thou doest terrible things, things they look not for; yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways. For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee. And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say: I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places. And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me.

And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also; and they who were before him; and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight. And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit. And for this cause these commandments were given: they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—and this according to the mind and will of the Lord, who ruleth over all flesh. And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life. And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people. And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch (133:36-64).

Activities and Readings for Appreciation

In this lesson time should be taken to consider the truth and beauty of the various types of literature found in the Doctrine and Covenants. This can be done by a study of the selections included in the lesson itself with the help of the following questions. Have the passages read aloud

after the questions have been answered.

1. Why should a prayer border on the lyric type of literature?
2. Doctrinal exposition is direct. The Lord's word is as a two-edged sword. How is this clear-cut effect of such writing obtained?
3. What is a rhetorical question and how is its use effective as a literary pattern of writing?
4. To what does the lyric or psalm appeal? How is its effect carried out in writing?
5. What element of literature on a grand scale is suggested in the rhapsody?

Social Science—Essentials in Home Training

No social science lesson is printed in this issue of the *Magazine*, as no lesson for this department is planned for the month of December, due to the holiday season.

RHYTHM

Rosella F. Larkin

The rhythmic beats of life go on,
As waves upon the sea,
And human life must play in tune
In God's immensity.

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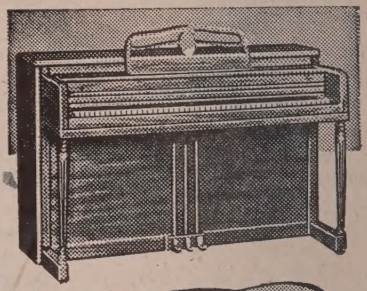

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